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THE TEACHING CHURCH

THE TEACHING CHURCH

A HANDBOOK OF ADULT RELIGIOUS EDUCATION

BY

THE BISHOP OF MANCHESTER

AND OTHERS

EDITED BY ALFRED L. WOODARD

Temple, Wm. 1881-

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PREFACE

The Bishop of Manchester's Group was formed after conference with the Council of the Church Tutorial Classes Association. A survey of the situation in regard to Adult Religious Education was made and a memorandum published under title *Materials for the Study of Adult Religious Education.** A full consideration of this memorandum and its implications led the Group to entrust to an enlarged Committee a further task. This Handbook is the result. The Group approved the general outline of the book, but it is due in detail to the work of the Committee, who, with the chairman, are responsible for the pages which follow.

We acknowledge with special gratitude the help given by Dr. Parry, Major Povah, and Miss West. We have to thank also the University of London and the Divinity Lectures Committee in connection with valuable information printed in Appendices.

The introductory chapter is by the Chairman. The Committee, whose names are starred in the Group list, have collaborated in the production of the rest of the Handbook, but a chapter is signed by the writer in each case to whose hands it was entrusted

* Copies may be obtained from the Hon. Sec., 30, Primrose Hill Road, London, N.W. 3. 3d. net. 1926.

for final drafting. We have not come across any book of this kind, and we hope it may find a place in the progress of religious education.

The recommendation of an Education Council of the Church Assembly expressed in the Memorandum of 1926 is strengthened by the results of inquiry in the eighteen months which have elapsed since our earlier publication.

ALFRED L. WOODARD.

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INTRODUCTION

BY

THE RT. REV. THE LORD BISHOP OF MANCHESTER

INTRODUCTION

For many years a variety of organisations have been at work in the field of Adult Religious Education. Among these one of the youngest and one of the most vigorous is the Church Tutorial Classes Association, which was founded to apply in the field of religious education the methods of the Tutorial Class worked out by the Workers' Educational Association. In 1925 the Church Tutorial Classes Association called a conference at King's College, London, which asked its chairman to convene a Group of specially interested persons to think out further the problems of Adult Religious Education. As I was the chairman in question, the Group was called my Group. But I have no further responsibility for it than that. I wish I had. For I think the work which it has been able to do quite excellent and likely to be of the highest value. I have been glad to give what trifling help I could, by attending meetings of the Group and otherwise. But I am not entitled to any credit for the admirable work that has been done.

In introducing this stimulating volume I wish to give some of the reasons why an inquiry of this sort is vitally needed at the present time.

1. There has been an immense advance in education generally, but no corresponding advance in religious education. Both the substance and the method of religious education have remained more nearly unchanged than in any other department of education. It is easy, no doubt, to exaggerate the evil here ; for on the one side the essential Gospel is unchanged and unchangeable, while on the other side there has been

more modification of presentation than critics always recognise. It is with the Church as with the Public Schools. Persons who have lost touch with them for thirty years criticise them for being what thirty years ago they were, when, in fact, the changes that have come over them are immense. Dr. Beeching once remarked that in every generation the Church is attacked for not preaching what at that moment is the chief burden of its sermons ; for the fact is that big general ideas come to the fore in the minds of preachers and critics alike, so that both say the same things, only the critics do not hear the preachers.

But when all this is granted, it still remains true that religious education has not kept pace with general education. In education as elsewhere the intellectual development has been far more rapid than the spiritual. And this is very serious ; for the important matter in this connection is balance and proportion. That a simple person of untutored mind should have a very simple theology will create no perils for that person's faith ; but if his mind develops in other ways while his theology is left in a crude and primitive form, his faith will be in danger, and his presentation of it will alienate others from it.

2. Not only, however, is there a greater diffusion of the knowledge that exists, but knowledge itself has grown with bewildering speed. The achievements of Science are such as rightly to call out a universal reverence for scientific methods. It is become impossible to exempt any subject from scientific investigation. What exactly scientific investigation is in the sphere of Religion we shall consider shortly ; but its claim in principle is established. Moreover, much of the relatively new knowledge infringes upon and conflicts with considerable portions of the traditional framework of Christian belief. Most people took Genesis i.-iii. as literal historic truth till

Darwin published *The Origin of Species*, and were much perturbed by the evolutionary hypothesis when they first heard of it. That trouble is over long ago for reasonably instructed Christians. There ought never to have been much trouble, for there were great figures in the early Church who took these chapters figuratively, so that it was a blunder ever to allow a widespread belief that Christianity was bound up with a literal interpretation of them. Personally I am convinced that the evolutionary view harmonises with Christianity better than the old-fashioned view. But in similar ways the traditional presentation has been subjected to a series of shocks, which have led many to suppose that not only the presentation but the thing presented had been in some way discredited by the growth of knowledge. This fear can only be removed by bringing the religious apprehensions to as high a level intellectually as the other apprehensions of the mind.

3. Specially perplexing to many people has been the scientific study of the Bible and of Comparative Religion. Having accepted a rather mechanical idea of inspiration, according to which it is a guarantee of truth (which, in point of fact, inspiration never is), it was disturbing to hear that the Hexateuch as we have it was composed after the Exile, that Daniel of Babylon did not write the book about himself, that the big numbers in the Old Testament are unreliable, that Abraham may be a tribe personified and not a historic person, that a good deal of the Old Testament is folk-lore, to be paralleled in the folk-lore of neighbouring tribes, and so forth. Here again there is need for that capacity for discrimination between kernel and husk which only true education will develop. It was inevitable that scientific biblical study should at first be disturbing; but those who have followed it without giving up their devotional

use of the Bible, find that they have gained, not lost, in the spiritual wealth made available for them.

Both in regard to this special study and in regard to the impact upon Religion of the new knowledge generally there is need for advanced religious education if only to counteract the ignorant assertions which are abundant. It is constantly suggested that the new knowledge has somehow disproved, or at any rate undermined, the Christian faith. It is not enough to deny this ; and to deny it with unreasoned vehemence, which is the natural reaction of an uninstructed but deeply rooted conviction, will do more harm than good by the suggestion that it makes of uncertainty and insecurity ; it is serenity, not vehemence, which creates the impression of assurance. What is needed is that kind of understanding which knows what are the essential interests of Religion, which are the points where the new knowledge really does affect it, and how far this contact is dangerous or helpful to Religion. That is a fruit of such study as only can be undertaken when the mind has already reached maturity.

4. We hear a great deal about the conflict between Religion and Science. But everyone is agreed that there cannot be a conflict between true Religion and true Science, for there can only be one Truth. Consequently if there is a conflict between *our* Religion and *our* Science, it must be due to some defect in one, or in the other, or in both. For the most part, however, there is now not much of such conflict among instructed people, because for the most part Religion and Science move on different planes and cannot collide. Broadly speaking, Science is mainly concerned with Facts and Religion with Values. For that reason Religion has less affinity with Science than with Art, which also is concerned with Values. But the Christian Religion has great interest in certain facts, and here

collision with Science is possible ; but it is not with Physics or Chemistry, it is with History and perhaps with Psychology. There is great need for more close thinking about the bearing of those two Sciences on the points of Christian doctrine and practice which they touch. Beyond that Science and Religion can live peaceably side by side.

But there is a real clash of interests between the religious habit of mind and the habit of mind which a purely scientific education tends to produce. A little while ago we heard a great deal about the evils of a purely literary and unscientific education ; we are now face to face with the far more serious evils of a purely scientific and non-literary education. Those who are in touch with the modern universities are well acquainted with the type of young men and women who have high ability, take distinguished honours in various scientific subjects, but in relation to problems of good and evil, right and wrong, are in the mental condition of children. Their instincts are sound enough, but they have not exercised or disciplined their minds in relation to judgments of Value as distinct from observations of Fact and resultant inferences. The modern religious teacher often has to foster and develop an apprehension of æsthetic and ethical values which his predecessor could take for granted. And this " positive " and " critical " temper of mind is not confined to the student class ; from them it spreads to others ; it is epidemic ; it is " in the air." In itself this temper is thoroughly good, and religious teachers make a great mistake if they even appear to condemn it. But it should be only one ingredient of a completely developed mentality ; it is not its presence, but the absence of the " humaner," that is, the spiritual, quality which is to be deplored.

5. The great feature of the Tutorial Class method

is its insistence on discussion ; that is the main source of its strength. And this is just what we most of all need to promote in religious education. It is only in discussion that most people actively exercise their own minds on the subject of their study. The number of those who can read or listen at once attentively and critically is very small ; either the criticism of one sentence distracts attention from those which follow, or else the effort to follow the course of the argument prohibits criticism till it is over. Few people, again, make plain to themselves their judgment on what they hear unless they have occasion to express it, such as discussion provides. They have a vague feeling of agreement or disagreement, but do not probe the roots of this feeling or discriminate the precise points which have aroused it. Without discussion most people never master even their own thought. They are, therefore, not only powerless to take up the defence of their faith if it is assailed, but they miss part of its meaning and value for themselves.

All of this is as true of other subjects of study as of Religion. Discussion is always indispensable for fulness of apprehension. But there is a special reason for this in relation to Religion. At all times our perceptions are partly conceptual ; there is no such thing as a pure sensation ; in being felt it is in some measure interpreted and classified. Therefore what is already in our minds largely colours what we perceive ; and this is more true of what we hear than of what we see, because what we see is usually more or less constant ; if we are not sure about it we can look again ; and anyhow we usually have, as we say, " a good look " at anything which interests us. But what we perceive by hearing has to be captured all in an instant. The spoken words are gone, and as a rule we cannot hear them again. Unless they were

accurately seized at the moment, they cannot be recovered. This is the reason why people report what they have heard so much less accurately than what they have seen.

But now a further complication arises. The degree to which what is already in our minds affects our perceptions varies with the intensity of our feelings and the value that we set upon our own convictions. This is the explanation of the notorious fact that enthusiastic or "intense" persons are more inaccurate than others. The reaction of the intense feeling may take either of two forms. If there is no sense of antagonism between what is heard and what is already believed, there is a tendency to think that what is heard is identical with what is already believed; small divergences are not noticed; sometimes even contradiction is not noticed, as happened with the Methodist old lady of whom Bernard Shaw relates that, mistaking Charles Bradlaugh for a Methodist preacher, she sat under him constantly, admiring his eloquence and never moulted a feather of her orthodoxy. But if antagonism is felt, only the words that offend are remembered, and these often in a heightened form, while a great body of agreement goes for nothing.

Now Religion ought to be a vital concern to all who profess it. Consequently there not only is, but there ought to be, great difficulty for all but the few trained listeners to hear and retain accurately what is said. Certainly this seems to be the case. Preachers who hold meetings after service at which their sermons may be discussed are nearly always much astonished at discovering what they are supposed to have said. The discussion, therefore, is of use not only in helping the member of the congregation or class to master his own thought and to appropriate what he finds good and true in the doctrine offered to him, but also in helping the preacher or teacher to find out what he is

supposed to have said and to correct the impression made when that is requisite.

In the past we have not sufficiently promoted discussion of religious topics; in some quarters there has even been a suggestion that there is something profane about it. Nothing could be more untrue or more dangerous. "Thou shalt love the Lord thy God with all thy mind"; that involves thinking about Him and His works; and that for most people involves discussion.

6. It may appear that we are aiming at the impossible ideal of making every man a theological expert. Of course, no such thing is intended. But there is no manner of reason why every Christian should not be just as competent to formulate and defend his religious beliefs as that same man is to formulate and defend his opinions about Art or Political Economy or International Politics. That is not, perhaps, a very high standard to set. But it is rising every year; and my plea is that the standard of intellectual competence in Religion must rise with it if disaster is to be avoided. We cannot all be experts; there will always be vast areas of detailed study which most of us must leave to others; but we can all make ourselves competent to form an intelligent judgment upon questions in which we are really interested.

Only it means study; it means mental discipline. There are many people who realise the vital importance of religious questions rather late in life. Then they read some rather vague, indeterminate, but on the whole, attractive exposition; because they rather like it, they swallow it, and then suffer from a mixture of self-satisfaction and religious disquiet which is most irritating to their friends and most perilous to their souls. It has not occurred to them that before they form a judgment which is more than provisional

they need to qualify themselves by study of the subject, and that mental discipline which only relevant study provides. That study need not be anything beyond their capacity, and it may start from wherever their interest suggests ; but before it has gone far it must discover and then follow the right order, which is the order that corresponds to the logical structure of the subject.

Adult Religious Education is a vital necessity ; it must be adapted at once to the maturity of the adult mind and to the inherent structure of the Christian faith ; in other words, it must pay attention both to the psychological and to the logical conditions involved. This is by no means easy. It cannot be said that in the Church generally we have got very far in apprehension of the ways of doing it. But the chapters which follow will help us forward, for I believe that this book is the most systematic attempt that has yet been made to render available to the Church at large the results of what is now a very considerable volume of experience.

CHAPTER I

THE MEANING AND VALUE OF ADULT RELIGIOUS EDUCATION

BY

THE REV. CYRIL E. HUDSON, M.A.,
Lately Director of Education in the Diocese of St. Albans.

Contrast between the " secular " adult education movement and the Church's lack of provision for the effective instruction of her grown-up members—The evil consequences of this; *e.g.*, the unnecessarily difficult task of the teacher of children. the florescence of freak varieties of Christianity—The duty of loving God intelligently—The relations between religion and any truly " humane " education—The nature of religious knowledge : in the child and in the adult—The futility of intellectual apart from spiritual development—The values accruing from Adult Religious Education.

CHAPTER I

THE MEANING AND VALUE OF ADULT RELIGIOUS EDUCATION

"The real and systematic educational work of the Churches among adults is negligible." Such was the verdict of the Copec Commission on Education,* published in 1924.

Dr. Basil Yeaxlee's two volumes on *Spiritual Values in Adult Education* (1925) express what is virtually the same opinion.

It is certain that both these summaries of the situation are too sweeping. A Memorandum prepared by the Group responsible for the present volume, and published in 1926,† suggests this : and both the Copec Report and Dr. Yeaxlee's book appeared before the recent and remarkable development of the work of the Church Tutorial Classes Association, and before the educational campaign of the Missionary Council of the Church Assembly had got fairly under-weigh.

Nevertheless, it must be admitted that the verdicts quoted are broadly justified. After full allowance has been made for the teaching given through sermons, and by means of Bible classes for men and women, it remains true that the Church can show no results comparable—so far, at least, as statistics count for

* P. 156.

† *Materials for the Study of Adult Religious Education.* Collected by the Bishop of Manchester's Group for Adult Religious Education; with a Prefatory Note by the Bishop of Manchester. To be obtained from the Hon. Sec. of the Group, 30, Primrose Hill Road, N.W. 3. Price 3d.

anything—with the remarkable growth, in recent years, of the "secular" adult education movement. There can be as little doubt that this has come to stay as that it expresses a deep-seated and growing spiritual desire. The following facts are significant. Since 1919 the Board of Education has found it necessary to have the advice of an Adult Education Committee; and it is to be expected that fuller advantages will be taken of the provisions of the Fisher Act (1918)—and, in particular, of the powers thereby conferred on Local Education Authorities in regard to adult education—as time goes on. The number of University Tutorial Classes and Extension Lectures, of Summer Schools and Vacation Classes, of courses of lectures organised by such bodies as the Workers' Educational Association, increases year by year. In the last ten years we have seen the rise of Women's Institutes, of non-vocational adult education in prisons, of a Seafarers' Educational Service, of the Central Library for Students, and of distributing county libraries.*

It is true, indeed, that "a liberal estimate gives 500,000 adults at the very most as the total influenced in any direct way by any kind of organised intellectual activity"† in this country. But such a figure is enormously larger than that of those adults among whom, on the most generous estimate, there is any "organised intellectual activity" in connection with Christian faith and practice.

* Valuable information as to adult educational activities in all parts of the world may be obtained from the quarterly *Bulletins* issued by the World Association for Adult Education (Headquarters: 16, Russell Square, W.C. 1). See also, for recent statistics, *The Handbook and Directory of Adult Education*, 1926-7, compiled under the auspices of the British Institute of Adult Education. The A. E. Committee of the Board of Education has published several valuable Reports—e.g., *The Development of A. E. in Rural Areas*, *The Drama in A. E.*, etc.

† *Handbook*, p. 29.

The dangerous possibilities of such a situation are evident. If the movement for "non-vocational" adult education does no more than maintain its present rate of progress, and if the Church stays where it is, then in twenty or thirty years' time the English democracy will be—not, indeed, an educated nation, but on the way to becoming an educated nation in every "humane" subject *except* the one which, as Christians believe, is more vitally important than any other to a people's spiritual welfare—the knowledge of God, and of the relations which ought to exist between God and man.

The writers of this book are concerned with the religious education of grown-up people. But the whole problem of religious—as of all other—education is one problem, and it cannot be solved piecemeal. Churchmen in the past have rendered great service to the religious instruction of children below the age of fourteen belonging to the working-class. They have shown less interest in children of the educated class, little in the adolescents of any class, and next to none in adults. Not much more than lip-service has been paid to the truth that education is a life-long process, and that to tackle it with any hope of success you must tackle it simultaneously in all three of its departments—the child, the adolescent, and the adult. We have been too exclusively concerned with the child, and the adolescent and the adult have suffered in comparison. One thing we have done, as we ought; and left the others undone, as we ought not. Of the evil consequences which have ensued we can only refer to one or two.

It frequently happens that the teaching of the Bible along modern lines in an elementary or public school,*

* In secondary schools it is not uncommon for a child to be withdrawn from the "Scripture" lesson by parents with Fundamentalist views.

or in a "reformed" Sunday school, is entirely frustrated because, when the children go home and talk about what they have learnt, they are discouraged and contradicted, and their teachers "corrected," by ignorant parents. The teacher in such a school is weighed down by the knowledge that he is fighting a hopelessly losing battle. And it must continue to be a losing battle, until the parents are being educated simultaneously with the child. The influence of the home almost inevitably predominates over that of the school. In the particular—and, in my judgment, quite vital—question of the intelligent teaching of the Old Testament, there seems no escape from a conclusion of despair, apart from large developments in the religious education of adults. For what are the facts? The child is taught properly till he is fourteen—till, that is to say, he is just beginning to be capable of acquiring "the knowledge that interprets what it knows." Even if, in spite of the influence of his home in an opposite and obscurantist direction, some of this teaching sticks, it does not stick for long, because the influences which foster it are removed just at the point when it is of supreme importance, not merely that they should continue, but that they should be strengthened. So it evaporates; he relapses to his parents' "views," and becomes, in his turn, an obstacle to the religious education of *his* children.

And in the meantime all three generations continue to be the prey of every "fancy religion" which depends for its influence on the complete and almost universal lack of understanding of what the Old Testament is about, what it is for, and what is its relation to the New. One can only smile at the simplicity of people who suppose that what keeps the masses aloof from institutional Christianity is the suspicion that it is tied to an antiquated and untenable doctrine of biblical inspiration, and suggest that all

would be well once this suspicion were dispelled. The actual fact is that great masses of people positively *revel* in types of religiosity which could have no appeal whatever to anyone with even an hearsay acquaintance with the results of biblical scholarship or theological knowledge. Opposite my house there is a large cinema seating fifteen hundred people. Twice a day for four Sundays recently this building has been packed to overflowing—hundreds being turned away more than once—by people passionately anxious to hear a plausible " evangelist " prove, by means of a tortuous and intricate manipulation of texts culled at random from every part of the Bible, that the end of the world will " beyond a peradventure " occur in A.D. 1936. No doubt many factors are involved here. The itch for excitement, the clever uses of advertisement, the attraction of a cult which makes no demands on character, eliminates the Cross, and professes to substitute certainty for faith : all these are involved. But an even more important factor is to be found in these Christians' astonishing ignorance of the religion they profess, of the broad meaning and purpose of its sacred literature, of its eschatology, and of the most elementary of its claims on faith and conduct. Not all of this ignorance is wilful. A large part of it is the result of the Church's general failure to expect, to demand, or to provide any systematic and organised Christian teaching for grown-up people.

It is probable that the root of our difficulties and deficiencies in this matter lies in our failure to recognise, or at least to emphasise, that it is the duty of every Christian to bring the full powers of his mind to bear—whether it be a senior wrangler's or a charcoal burner's mind—on the whole complex activity we call " religion." A learned clergy is part of the Anglican tradition : but the Church has not, perhaps, regarded it as equally important that the laity should be, in

spiritual matters, intelligent and well informed. It is hardly regarded as a matter of surprise, certainly not of reproach, if a "good Churchman," in ordinary life a capable and level-headed man of business, betrays an intellectual muddle-headedness and confusion in religious matters which in "practical" affairs would lose him his job ; if he would be hard put to it to say why he is a Churchman and not a Congregationalist, if he thinks that Hinduism is probably the best religion for Indians, and if he believes that he will be an angel in the next world.

By our baptismal vows we are pledged to give up what is wrong, to believe what is true, and to do what is right. But "we tend to forget," it has been well said, "that alertness of mind is a necessary part of moral goodness," and we lose sight of the fact that we are more likely to believe what is true if we know *why* it is true, and more inclined to do what is right if we see *why* it is right.

Man is a unity. And it is as a unity that he has been "saved" by our Lord Jesus Christ. How gravely, then, do we mutilate the full significance of "salvation" if we confine its effects to anything else than the fulness of our personality. Salvation should mean, and does mean, not only that our desires are saved from the hell of perversion, and our strivings from the hell of futility, but that our minds are saved from the hell of aimlessness and error. Hell is separation from God : to be saved from hell is to be enabled to live our whole life—emotional, conative, and intellectual—on the supernatural level and in fellowship with God.

"For the Hebrew," says an authority on Hebrew psychology, "'heart' suggested the mental rather than the emotional activities of consciousness, the very opposite of its (figurative) use among ourselves, by which 'heart' is often contrasted with 'brain.' When Ephraim is called 'heartless' by Hosea (vii. 11), the

meaning is that Ephraim is wanting in intelligence, that he is stupid—not that he is wanting in sympathy."*

When our Lord quoted the *Shema* to a scribe, we may assume that He did so according to the Hebrew version : " Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." We have it, then, on no lower authority than His own, that it is part of a man's duty to *love God intelligently*. Indeed, if we remember that Christ was speaking to grown-up people, it might even be possible to argue—though clearly this would be a very extravagant exegesis—that He taught that while the whole personality of man must be consecrated and given back to the service of God who has redeemed it, the *first* part to be so consecrated is his mind.

This is as far as possible from meaning that only highbrows can be good Christians. But what it does mean is that the man of average or sub-average intelligence cannot be as good a Christian as God means and wants him to be unless he is making the utmost of such intellectual powers as he possesses, in religion as in the other affairs of life ; and that he must be as careful about the development and growth of these powers as he is about his " soul." Or are we to say that the sphere of the mind is the only one to which the Parable of the Talents does not apply ?

The interrelations of " secular " and " religious " education are so important, and so generally underemphasised, that no apology is required for giving some further attention to the former. It is important to point out, for instance, that the movement for adult education in general will never realise the full possibilities inherent in it until it takes much fuller account than at present of the place of religion in the activities of the human spirit. And this for more reasons than one.

* H. Wheeler Robinson, in his essay in *The People and the Book*, p. 363.

In the first place, if, as is generally recognised, education is essentially a spiritual process, dealing "with the whole man in relation to the whole universe,"* then, theoretically at any rate, it is concerned, though from a different angle, with the same problem as religion: it is concerned to bring men into ever nearer and closer contact with Reality. Professor Clement Webb remarks that

> "it is of the very essence of religion that it involves a consciousness of ourselves in relation to that which is at the heart or (if you prefer the metaphor) at the back of everything."†

But this is also a true description of education. We may put it in another way by saying that the source of the "absolute values"—Goodness, Beauty, Truth—which are the end and the inspiration of all true education, is the God whom the religious man serves and worships. The best members of a University Tutorial Class belong to it because they believe (if only half-consciously) that so they will strengthen their hold on these ultimate and transcendent Values, making them more effective in their own lives and (through them) in the life of society at large. They believe, with Professor Whitehead, that "we must foster the creative initiative towards the maintenance of objective values," and that the supreme end of any truly humane education is "sensitiveness to all the facts of the case."‡

To the religious mind the supremely significant Fact is God: to the Christian mind, God revealed in Jesus Christ. It is surely obvious that any education which ignores, or tends implicitly to ignore, the influence of religion, and especially of the Christian religion,

* The phrase is Dr. Yeaxlee's.
† *A Century of Anglican Theology*, p. 113.
‡ *Science and the Modern World*, pp. 248-9.

in history and in the determination of the human motives which have helped to make history, and are making history now, is a fettered and emasculated education. It is a commonplace to say that the chief difference between the spiritual and intellectual atmosphere of today and that of the Middle Ages is that there is not now, as there was then, any common *Weltanschauung*, any generally-accepted view of the meaning and purpose of the world and of life; and Dr. Albert Schweitzer, among others, has reminded us that "our loss of real civilisation is due to our lack of a theory of the universe."* Now, the Christian theory of the universe may or may not be a true one. But at least it is intelligible and coherent; it claims to do justice to "all the facts of the case"; it is, broadly speaking, the outcome of an experience which those who have had it are unanimous in describing as real fellowship with the Power that sustains the universe. We may confidently urge, then, that the enthusiast for education in its full sense as the relation of "the whole man to the whole universe," who leaves religion out of his reckoning, does so to his infinite loss.

The study of history provides a good illustration of what I mean. Consider two ways of reading history. One is to regard it—with the Marxians—as the record of the interplay of blind, impersonal "forces," economic and other. The other sees it as a series of Divine manifestations of a supreme Purpose for mankind, and the story of man's correspondence with, or ignorings of, that Purpose.† How can any serious student of history avoid facing these two interpreta-

* *The Decay and the Restoration of Civilization*, p. ix.

† A valuable and too little known volume of "universal" history written with this point of view implicit in every chapter is *The Legacy of the Ancient World*, by W. G. de Burgh (Macdonald and Evans, 15s.).

tions of his subject-matter, and choosing between them? But if he be driven to the religious interpretation, at once his horizon is enlarged; he will recognise, for example, that his historical studies must be supplemented by some knowledge of the Old Testament, the classic example of history deliberately written from this standpoint. (There is, of course, no such thing as a "pure," "unbiassed" writing of history. The question is, what bias throws the most illuminating light on the facts? Biblical events, like other events, are in themselves neither "sacred" nor "profane": what makes them so is the viewpoint of the man who records them.)

This is only one of many illustrations that might be given of the way in which, if the student is prepared to "follow the argument whithersoever it leads," almost any "humane" or "non-vocational" study will be found to branch out in the direction of religion and theology. Thus, geography raises the Colour Problem, and so leads to Christian Missions. Psychology includes the phenomena of spiritual experience, and therefore the validity or otherwise of the religious interpretation of that experience. Biology invites a judgment on the merits of mechanism and freedom as rival theories: politics and economics on the sufficiency of the Marxian and other deterministic interpretations of history.

Plato tells us that the educated man, "while he praises and rejoices over and receives into his soul the good, and becomes noble and good, will justly blame and hate the bad": that he will be "in love with the loveliest."* It is evident that the training and development of personality with this end in view involve a standard of judgment whereby good and evil may be certainly recognised for what they are. It is precisely such a standard which religion provides.

* *Republic*, iii., 401-2.

It is the claim of the Gospel that Christ is the Truth—that is, the pledge that assures us that the absolute values are not mere will-o'-the-wisps.

But, further: Christianity insists, no less than Plato, that the only real knowledge is "the knowledge that interprets what it knows." Our Lord Himself was never content merely to spoon-feed. That was why He taught the multitude in parables; a method which made it certain that, while, in the case of some of His hearers, what He said would go in at one ear and out at the other, there would be some who would be stirred to ponder it, to digest and assimilate it, and to come to Him for further help and understanding. It would be difficult to exaggerate the importance, in all education, and particularly in adult education, of these processes of mental assimilation and digestion; the importance, in short, of "knowledge" as distinct from "information." Information may be received through the mere process of swallowing: not so knowledge.

Hence, then, the value, first, of religion to education, for the sake of the standards of judgment which religion suggests; secondly, of education to religion, for the sake of the emphasis which true education will always lay on the importance of intellectual thoroughness.

We have referred to the possibility of the English democracy having reached, half a century or so hence, the beginnings of education in all departments of knowledge except religious knowledge. If that happens, the blame will lie in equal proportions with the adult education movement and the Christian Church. For all knowledge is one, and both education and religion should be concerned to experience and to appreciate this unity. This means that while on the one hand the educationist cannot rightly neglect the idea of God and its interpretation by the

religious mind, on the other hand, the religious man must remember that *all* knowledge is knowledge of God, that the scientist is, as it were, exploring God's mind, and the artist, as well as the saint, expressing it. There are diversities of gifts, but the same Spirit inspires them; and it is the Spirit of God. Our ideal should be a synthesis, in which the strivings and achievements of education and religion may be shared; each concerned to develop the human spirit's contact with Reality, and neither doing less than full justice to the claim of the other to be so concerned.

It is salutary to bear in mind that there are whole worlds of knowledge beyond the comprehension of the most educated. In a striking and characteristic speech, made in 1917 to a Committee appointed to inquire into religion in the Army, the late Baron von Hügel sounded a warning against the continually recurring temptation to water down the demand which the Church makes on the intelligence of her members, and so to "reduce" the Gospel as to make it wholly comprehensible by the altogether untutored mind. He spoke of the *richness* of religion. "It is impossible," he said,

> "to confine any at all adequate statement of the richness of life within the kind of formula that Tommy can understand; and, if we do not get him to feel that the richness is there, all round him and within him, we shall never have him; indeed, it is not worth trying to have him. People think, 'Oh, it is quite simple to grasp all that really matters!' . . . Do you consider it really a genuine frame of mind, to think that the world, even for Tommy, is such a miserably poor thing that Tommy can understand it at once? . . . Without richness, without suggesting entire worlds, our message would lack profoundly. I do feel that so strongly. There are things beyond Tommy."*

* *Selected Letters of Friedrich von Hügel*, pp. 63-65.

Other contributors to this volume deal with the *content* of Adult Religious Education. But a word may appropriately be said here about the general character of religious knowledge. The danger of relegating either "religious" or "secular" education to a separate sphere in isolation from the other has already been emphasised. It is no less important to remember that "religion" itself can never rightly be shut off from the rest of life. No doubt it is true that many men do so shut it off, and that their prayer and worship stand, or at any rate appear to stand, in no very intimate relation to their business, their ambitions, and their tastes. But no one with the least understanding of the real nature of Christianity is likely to defend such an attitude. So far from being an abstraction, a mere system of ideas about God, it is a Way by which God puts Himself into personal contact with man, and man may live in constant fellowship with God. It touches life at every point: it is a Gospel, not only for all men, but for the whole man, in all his activities and at every stage of his development. As personality develops, therefore, as the conditions and needs of a man's life change, there must be growth and development in his religion, in the forms of prayer and worship through which he makes contact with the unseen world of Reality, and in the intellectual processes by which he apprehends the nature of God and His purposes. Religious knowledge should be a living, dynamic, growing thing. We are accustomed to the thought that religious knowledge must be "abreast of the times"; but we tend to forget the equally important truth that it must be abreast of (that is, adequate to) the time (that is, the stage which his intellectual development has reached) of the individual.

The teacher's chief concern in the education of a child is so to control his environment—in the widest

possible sense of the word, including, in particular, the *ideas* presented to him—that he may form true judgments of Value, and, above all, that he may spontaneously "love the loveliest." The teacher must remember that the child will only "learn" that in which he is interested, and so a large part of the pedagogic art consists in ensuring the child's attention by making the subject to be learnt interesting and attractive. A child is not interested in Truth—theological, historical, or any other—for its own sake: if he is to form true ideas about God and man, it will be through the unconscious and largely effortless interest with which a wise teacher contrives to invest them.

The adult, on the other hand, with matured reasoning and critical faculties, is interested, or at least is capable of being interested, in Truth as an end in itself; the pursuit of knowledge is to him—or may be made—a real incentive to learning. The religious education of the adult, then, will consist partly in encouraging him to use his mental powers to appreciate, to deepen, and to justify those ideas about God with which his early education has made him familiar; and partly in urging him to the pursuit of altogether new ideas, of a kind which as a child he was incapable of receiving.

A further difference between the education of the child and the grown-up has already been suggested. The prime necessity of all teaching of adults is free and unfettered co-operation between teacher and his pupils. Dr. Mansbridge has said that a University Tutorial Class of thirty members consists "of thirty-one teachers and thirty-one students";* and Dr. Yeaxlee wisely points out that

"one of the reasons why the Church has not developed adult education as it might have done is that so many of

* *An Adventure in Working-Class Education*, p. 41.

its pastors and teachers have not understood the desire of the adult student to be guided and helped in his quest by somebody whose knowledge and experience are wider than his own, but emphatically to do the work for himself. It is curious that while in the new Sunday School methods so much emphasis has been placed on 'expression work' on the part of the children, the corresponding factor in the case of adults has been so completely overlooked by those who have endeavoured to educate them by means of sermons or very didactic Bible classes."*

Broadly speaking, it may be said that the Adult Religious Education which we desiderate will have a threefold basis. It will be concerned, first, with God's revelation of Himself; secondly, with humanity's progressive apprehension and interpretation of that revelation; and thirdly, with the continuous guidance, as to God's purpose for the world, given through human experience by the Holy Spirit. In other words, the man who is loving God "with all his *heart*" must direct some attention to the study of the Bible, regarded as the classical inspired record of God's self-revelation; of Theology, which is the Church's formulation, in intellectual terms, of its experience of response to God's revelation of His character; and of History, approached from the second of the two angles suggested as possible on an earlier page.

Here let the warning once more be given that this does *not* mean that only "advanced" study is possible or profitable. The Bible, Theology, and History: it is obvious that any one of these subjects affords limitless opportunities to the profoundest scholar. But *some* study of them is possible to the simplest mind —to anyone, indeed, who is not actually certifiable! The vital need is that the student—or groups of

* *Op. cit.*, ii., 89-90.

students—should be guided and inspired by a teacher who understands the "problem of approach" to different types of mind.

It is hardly necessary, perhaps, to labour the obvious point that any such intellectual advance as we are discussing will produce only so much Dead Sea fruit unless it is continually accompanied and supported by a corresponding advance in the spiritual and devotional life. Theology divorced from religion is no part of a Christian's duty, and those who are concerned with religious education should neglect no opportunity of insisting that it involves more than the nurture of the mind with the truest knowledge *about* God. It involves, also, a progressively direct and personal contact *with* God through prayer and sacrament and all the activities of the devotional life; and it involves the obligations of Christian charity to our neighbours. "If any man will do His will he shall know of the doctrine." Knowledge of the "doctrine"—ideas about God—must never be divorced from, and can never in any full sense be acquired apart from, the doing of God's will. But we cannot do His will unless we know it, and we can only truly know it through knowing Him—through, that is, the life of prayer. Nor can there be any doubt, in the mind of any Christian student, that his intellectual acuteness and perception are quickened and illuminated largely in proportion to the attention which he gives to his prayer-life. If he gets slack and neglectful about this, the other suffers. He may be puzzled, perhaps, that his mind seems to be working sluggishly, below its normal capacity. Then he reflects that his prayers have lately been careless and half-hearted. He remedies this: and he finds that as he recovers the habit of prayer—even though his prayers may have little direct and explicit reference to his studies—he recovers at the same time the

capacity for intellectual work at the highest level of his mind.*

The values accruing from such a type of Adult Religious Education as we have tried to suggest are, we hope, evident. They may, perhaps, be summarised by saying that Adult Religious Education along the right lines and widely (though wisely) disseminated must immensely stimulate the conviction that *human life is purposeful*; that its true "end" is co-operation with the Purposes of God. Adult Religious Education will fortify this conviction in the individual; for his religious outlook will become freer and more confident, and he will gain a surer and more certain grasp of what he believes about God, and of the relation of his faith to the "practical" affairs of his life among men. The conviction will be fortified in society at large; for there will be more men and women than there are today capable of intelligent leadership and service because, while they recognise that humanity's problem of "how to live together" is not unlike a cosmic jigsaw puzzle, to them at least it is a puzzle of which the picture is before them—the picture of the kingdoms of the world become the Kingdom of our Lord and of His Christ.

And the conviction of Purpose will be fortified in the Church. "If the Church could be what she exists to be, the spiritual leadership of the world is in her hands."† She exists to be—she is—the Body of Christ; the only Body He has on earth; the instrument He has created for the accomplishment of His purpose among men. But how can she fulfil His purpose unless

* Many more people than is often supposed are ready and anxious for careful and systematic study of the art of prayer. What is most urgently needed from the prophetic ministry of the clergy today is not exhortation, but instruction; not adjurations to pray, but training in the actual practice and methods of prayer.

† J. H. Oldham.

she knows it? And how can she know it until all her members, according to their several capacities, are seeking to learn it, and are being encouraged to learn it, and given suitable and carefully thought out opportunities of learning it?

And what thing worth the learning or the teaching was ever learnt or taught except at the cost of some real sacrifice and sweat of soul?

CHAPTER II

THE ATTITUDE OF THE ADULT TODAY TO THE CHRISTIAN RELIGION

BY

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The general situation.

Some considerations of its main features and of the causes which have produced it.

Forms in which the present disintegration shows itself:

(*a*) Difficulties due primarily to the actual conditions of living—Some encouraging signs.

(*b*) Difficulties arising from a speculative and critical reflection upon life.

These difficulties aggravated by the religious ignorance and perplexity prevalent among Churchpeople.

Two general factors which contribute to the difficulty of Adult Religious Education:

(*a*) The influence of scientific education and outlook.

(*b*) Widespread ignorance of the content of the Christian faith.

Hopeful factors in the present situation.

The task confronting the clergy in the light of the situation.

CHAPTER II

THE ATTITUDE OF THE ADULT TODAY TO THE CHRISTIAN RELIGION

It is a truism that education must be adapted to the needs of those for whom it is intended. The study of the child-mind, the grading of subject-matter and method, the psychology of attention and fatigue, are the passion, in some cases the fetish, of modern educational programmes. It does not seem to be so generally accepted that what is true of the child is also true of the adult. He must be understood before he can be taught; and of the two he is not the less difficult to understand. Advertisements for clergy in the religious press leave upon one's mind the impression that a man who is "good with children" is regarded as something of a prize, if not a portent. It seems to be tacitly assumed that anyone will be "good with adults," or that it does not very much matter one way or the other.

This is obviously disastrous. Religious education for adults which does not study the characteristics of the adult mind, which does not take into account the general influences shaping the thought of the present generation, or the special background and interests of the particular group concerned, is bound to be a failure. In this chapter we are not concerned with the psychology of the adult mind as such. Our aim is rather to examine some of the factors which are determining the outlook and the attitude to religion of large numbers of men and women who are, or might

be, members of Christian congregations, and, still more, members of classes for Adult Religious Education.

It is a formidable undertaking. And the difficulty of it is aggravated by the fact that no kind of classification seems to be really appropriate. Various possibilities suggest themselves: the urban as opposed to the rural population, or the "student class" (including professional men and women) as over against the "labouring class." But, on further examination, all these distinctions break down. It must, therefore, be clearly realised that any attempt at grouping which is made in the following pages is only made for convenience' sake. It is true that educational advantages and conditions of life and employment do radically affect men's attitude and capacity, and that these differences call for careful consideration in thinking out methods of study and teaching. But it must always be remembered that they are not hard-and-fast distinctions: a group which might provisionally be classed as "rural" or "professional" will be found to contain within itself a considerable proportion of exceptions; and in the last resort the only safe principle is the study of the individual as a *person*, not as a member of a class or type.

The General Situation.

We are tired of being told that we are living in a period of transition, and we appreciate the retort that that is what Adam said to Eve as they left the Garden of Eden. Every age is an age of transition. To speak of transition tells us nothing. What we have to do is to discover what kind of transition is taking place.

One of the main characteristics of the present period seems to be that religion is on trial. This, of course, is no new thing: but there are certain features in the critical attitude to religion of the

present day which are peculiar, inasmuch as they are the outcome of the particular stage of history which we have reached.

Religion is still accepted as "the proper thing" by a considerable proportion of the community. It is, of course, accepted as much more than that by a considerable element within this section: but for the moment we are contrasting this whole group with others in which even a comparatively formal observance of religious practices, and a more or less traditional hold upon religious beliefs, are passing away. On the other hand, it is definitely rejected as either a relic of a superstitious past, or as an insidious device of a ruling class, but in both cases by a small, if a growing, minority. In between these two there stands a great body of people who are halting between two opinions. Their attitude, when it is not one of apathy and indifference, might be symbolised by a large, and often rather badly drawn, question mark. If one were to put into coherent form what is generally inarticulate and confused, their questions might be stated something like this: Can the Christian faith meet the demands of life practical and speculative? What has it to say for itself in this modern world of industrial development, economic rivalry, and scientific education? What *is* the Christian view of life, its origin, meaning, and destiny? What *is* the Christian way of life, amid the pitfalls and perplexities of our complex civilisation? Does anybody know? Do the clergy know, and if they do, are they daring to say so? Do they really believe the things that some of them continue to proclaim? Can they give a plain "yes" or "no" to some of the questions which ordinary men and women feel to be urgent and vital? Is it true, as some reputed leaders of advanced thought are constantly stating, that religion has had its day, that it was a useful and valuable aid in the development of civilisation during

its earlier stages, but that its place has now been taken by science?

And let it be clearly stated that this confusion and perplexity is to be found among those who are within our congregations as well as in the great mass outside. It is no good assuming that we need not deal with these questions because religious education is intended primarily for "the faithful," and they are not worried by them. Some of them, it is true, are not: some because their faith is so strong and deep-rooted that they have found an answer which satisfies them and gives them strength by which to live: others because they have fallen asleep, and sit Sunday after Sunday in their places, a tragic reminder of Samuel Butler's biting words: "They would have been equally horrified at hearing the Christian religion doubted and at seeing it practised." But there are many who are very deeply perplexed, and are seeking more instruction and guidance than at present they receive.

We said that some features in the present situation were peculiar to our own time. That is true. But if we are to understand them, we shall have to go back into history and trace their origin. Space forbids any adequate inquiry of this kind, but this much may be stated as a hint which may perhaps be worth following out. The root cause of the present position is the gradual disintegration of life (using the word in its strict sense), which may be traced right back to the break-up of the mediæval unity. That harmony of all the creative activities of the human spirit, never achieved before or since, made life a real unity in which religion, art, science, philosophy and all the crafts could live together and co-operate in a common cause. The Renaissance shattered that unity by the sheer internal development of the various constituent activities: that is why no programme of a "return to mediævalism" can be anything more than an attempt

to put back the hands of the clock. But it is none the less true that the present situation cries aloud for some reintegration of human life which shall give to all the varied expressions of man's thought and desire a new and true harmony.

What we have witnessed in the last four or five centuries has been an increasing tendency on the part of those disintegrated activities to pursue, each for itself, an individual and self-centred course of development. There have been great gains, of course : but there has also been grievous loss. Large areas of life have become, as it were, " de-spiritualised ": for large masses of the population, and by no means exclusively the poorer classes, the means by which their livelihood is earned have been divested of all creative spiritual value. Meanwhile in men's minds religion has become increasingly irrelevant to the ordinary activities in which a large part of their working life is spent. It has become more and more an extra, a hobby, a way of escape, instead of something which gives coherence and meaning to, which really integrates, the whole of life.

Forms in Which this General Disintegration manifests itself.

When we ask how this general disintegration shows itself in the life and thought of ordinary men and women, we are faced at once with the difficulty noted above of finding any satisfactory basis of classification. We may, on the understanding that the distinction is no more than provisional, distinguish :

(*a*) Difficulties which are due primarily to the immediate pressure of daily living.

(*b*) Difficulties which are due to a speculative and critical reflection upon life.

(*a*) These are more commonly found among those whom we call the working class, but they are obviously not confined to them.

1. There is the influence of the conditions under which men work, and of the type of work on which they are employed. In some cases this is neither physically strenuous nor mentally stimulating : it is a pure matter of routine in which the primary faculty required is that of attention. This kind of work leaves the creative activity unsatisfied, and, what is worse, untrained. In other cases it is physically and mentally exhausting, and leaves them in a state of reaction, in which a passive form of recreation is the most desirable.

2. There is the influence of conditions of living ; and this, it should be noted, applies with equal, if not greater, force to the women. Crowded accommodation, with all its consequences of unnecessary inconvenience and drudgery, its lack of privacy and quiet, make the cultivation of any reflective habit almost an impossibility.

These factors often create a half-realised desire for thought and study, not least on religious questions, while enormously increasing the difficulties of satisfying it.

3. Over and above these influences which rise directly from what, for want of a better word, we may call the material environment, there are other influences which belong rather to the mental and moral environment. These operate among a wider section of the community, since they are due not so much to the character of the employment or the actual conditions of living as to the general standards which regulate much of our commercial and industrial life. There is the pressure of economic competition, felt alike in the struggle to keep ahead of rival firms, and in the endeavour of the individual to " hold down a job," or to rise to a higher post. There is the

tendency, which this competition causes, to judge everything by a utilitarian or a materialistic standard. It is in the face of standards such as these, for thousands of men and women, that Christianity has to vindicate its claim to offer the true interpretation and way of life.

4. Poverty, overcrowding, and drudgery are not the only home conditions inimical to serious thought and study. For many of the wealthier and more leisured class there are the conventional claims and duties of "Society," the round of engagements and entertaining, which are often enough a dull and stultifying occupation. The necessity of living up to the standard set by suburban convention tends not infrequently to produce almost as materialistic an attitude to life as the economic pressure of the business world.

5. Alongside these facts one must set others which, though in some ways they increase the difficulty, are at the same time unquestionably signs of hope for the future. There are all the broadening influences which come from enlarged experience, obtained through cheap literature (not always bad), the B.B.C., and less frequently foreign travel. All these mean the dawning consciousness of wider realms of knowledge, the awakening of the mind to the realisation of other standards of life and thought than those which prevail within its own narrow home circle. And this, while its first outcome may be a more critical and even sceptical attitude to all traditional beliefs and customs, means in the end a liberation from ignorance and even superstition which those who believe in Christianity as the truth must surely welcome.

(*b*) The second group of factors, due to a speculative and critical reflection upon life, is naturally found more commonly among those who have had more extensive opportunities of education : but any teacher familiar

with a "working-class" group will vigorously deny that they are confined to the more fortunate classes.

1. Most fundamental of all there is the root question —Is a spiritual interpretation of life tenable? This radical scepticism, often crude and unbalanced no doubt, is more widespread than sometimes seems to be realised. Among the workers the economic determinism of Marx, among the more educated theories of psychological determinism and scientific mechanism, have made it difficult for many to believe in the reality of a spiritual or supernatural view of life and history.

2. Closely connected with this, and, indeed, a part of it, are the manifold questions as to the reality and the nature of God. No one would pretend that all these are what we commonly call "intellectual" difficulties. In many cases the unreality and the doubt spring from what one might call a state of suspended spiritual animation. The reality of God is not definitely questioned or denied: but the belief, such as it is, is inoperative. God is not real because He is not relevant. He may be needed in emergencies, but in the ordinary routine of life He hardly counts.

In a minority of cases, however, there is real agnosticism. Much of this springs from the central difficulty of finding room in a scientifically conceived universe for a personal God. Anyone who has any knowledge, for instance, of the student section of the community is familiar with the confusion of thought and vagueness of belief on this central point. One meets the wildest kinds of speculation, based on a minimum of knowledge. In many cases there seems to have been a collapse of any foundations laid in childhood and adolescence on which a more enlightened and mature faith could now be built.

3. If the reality of God is doubtful, it follows that prayer must be equally open to question. Here, again, the difficulties are not by any means all due to critical

doubt. Misunderstandings of the true nature of prayer are common, and there is much downright laziness and carelessness. But the habits and beliefs of childhood may be undermined by a half understood fragment of the latest infallibility, psychology : and anyone who sets out to vindicate the reality of prayer must be prepared to deal with theories of projection, auto-suggestion, etc.

This list could be almost indefinitely extended. There are difficulties of an acute kind on the question of " immortality " and " survival," words, it is worth noting, which have almost superseded the specifically Christian term " resurrection." There are a hundred and one questions about the Christian doctrine of the Person of Christ, about Atonement and Judgment, about Heaven and Hell. And behind all these particular doctrinal difficulties there often lies the general question whether doctrine, as such, is of any real importance from a practical point of view.

Born of this confusion of belief, which cannot meet the religious need of those who suffer from it, there is the tendency to run after strange gods, to indulge in fancy religions and freak cults. This is an indication of a deep-seated religious need, but it is difficult to deal with. A thorough-going scientific agnostic is a more healthy and hopeful patient than many of those who suffer from a morbid love of the mysterious.

These Difficulties aggravated by the Religious Ignorance and Perplexity Prevalent among Churchpeople.

The difficulties stated above spring for the most part from causes which are, so to speak, external to the life of the Church itself. But they are aggravated by other difficulties which arise from within. It is not our purpose to bring an indictment or to attempt

to apportion blame : but we believe that this second set of factors must be honestly faced if the situation is to be understood and dealt with.

(*a*) There is even among Churchpeople a serious ignorance of the actual content of the Christian faith, which is in itself a strong argument for the need of Adult Religious Education. It may be doubted whether many of the *Manuals of Instruction* and other similar forms of literature are really suitable for the purpose for which they are intended.

(*b*) Mistaken and antiquated views still exercise a considerable influence. The theory of verbal inspiration has made the Bible unreadable for many of the younger generation, and the apparent lack of definite and clear teaching on the true nature of the authority of Scripture leaves many more at the mercy of conflicting opinions. Crude theories of the Atonement and of the Second Coming, often derived from a false interpretation of Scripture, are also prevalent.

Both these are symptomatic of what has been alluded to above, the apparent ineffectiveness of much of the religious education received in childhood by those who are now adults. Nor are these intellectual difficulties and deficiencies its only outcome. In many cases the sequel takes the even more disastrous form of a decay of the religious sense itself, just at the time when it should be developing into a more mature phase.

(*c*) On the more practical side, there are many questions of morality in which the Church seems, not only to outsiders, but to some of its own people, incapable of giving adequate guidance. It is often felt that this is due to the fact that it has not thought out its teaching in the light of the new knowledge and new situations. The press publicity given to vigorous controversy on the questions of birth control and divorce suggests to many that the Church

is comparatively indifferent to the more difficult and vital task of vindicating the Christian standard of sex morality on rational grounds of ethics, history, and medical science. In another sphere the enormous expansion of commercial and industrial life has produced a crop of problems in the realm of Christian conduct which make thousands of honest men and women regard even such a vital issue as Prayer Book reform as a pathetic irrelevancy. In many cases they turn to secular sources for a more authoritative guidance than anything which the Church seems able to give.

We have already stated that it is no part of our purpose to attack the Church or its representatives the clergy. Diatribes and jeremiads on the failure of the Church have been frequent enough in recent years to convert, or exasperate, all but the blind and deaf. And it is only fair that some account should be taken of certain factors which make Adult Religious Education extraordinarily difficult even for those who are most anxious, and best qualified, to promote it.

1. There is one very important point which often receives less attention that it deserves. While the great majority of the clergy are men who have received an arts education, a steadily increasing majority of the better educated men and women in their congregations has been trained in some branch of science, pure or applied. The result of this education is, in many cases, an almost complete unfamiliarity with the ideas, and still more with the language and forms of thought, which are current in theology and philosophy. Unless this fact is realised by religious teachers, it means that there is often a great gulf fixed between the content and the formulation of their teaching on the one hand, and the powers of reception of their hearers on the other.

We do not wish to imply that a scientific education

is a necessity for the clergy. And, speaking personally, I have grave doubts as to the value of many of the "scientised" theologies which are a good deal in fashion at the moment. But when clergy have conversations with members of their congregation, doctors, works-chemists, and the like, they will come to understand the categories in which the scientific mind naturally thinks. Such discussions may serve another equally valuable purpose. They may enable the clergy to enlighten the scientist as to the methods and achievements of theological research. This may do much to remove the shallow impression, so often met with, that theological questions are matters which can be discussed and settled by any man without any specialised training or study.

This influence of science extends, we believe, far beyond the ranks of those who have had a thorough scientific education and are devoting their life to strictly scientific pursuits. In a very real sense science is the God of the modern world. His devotees can bring the cogent argument of miracle to back their claims for his supremacy. Most of the facilities and conveniences of modern life are due directly or indirectly to scientific research. Efficiency and progress tend more and more to be reckoned in terms of scientific adaptation. And it is hardly to be wondered at if the ordinary man, who knows little or nothing of actual scientific method, tends to become inoculated with the idea that science is the real arbiter of future thought and civilisation. Hence when a question presents itself as an issue between two views of life, the scientific and the religious, the latter is often dismissed with little consideration as the relic of a stage of development which we have outgrown.

2. Another factor, only too familiar to those who have had experience of open-air work, is the extraordinary ignorance in the minds of many men of what

Christianity really is and what it teaches. This point needs little labouring. We all know the lamentably antiquated or distorted versions of Christian theology and ethics which are put up to be knocked down by the "street-corner atheist." And coupled with this ignorance of the best and most progressive Christian thought, there sometimes goes a real prejudice of mind which makes men unwilling to listen to a more adequate presentation.

It is useless, however, to lay all the blame here and leave it at that. There may be a good deal of obstinate ignorance and even wilful perversion. There is, on the other hand, much less flippant and captious criticism, and on the whole a good deal less violent opposition. And there is unquestionably a growing readiness to listen to any honest and sensible presentation of truth. Here, again, as in the case of the more educated scientist, there may be need of a frank exposure of his own ignorance of the real content of religion and theology. But here again, just as truly, there is need for understanding of the plain man's mind, and for a just and patient appreciation of his difficulties.

Hopeful Factors in the Situation.

The foregoing sections may appear to some readers as an unreasonably gloomy picture of the situation. And so they would be if they were taken as complete in themselves. There is not, we believe, any exaggeration in them: the religious situation *is* difficult, and it is no good blinking the fact. But there are other aspects of a more hopeful character which must be set over against the difficulties.

(*a*) Beneath all the perplexity and doubt there unquestionably persists a strong innate sense of the necessity and value of religion, and a deep-rooted

respect and reverence for the figure of Christ. There are many who are loud in the condemnation of the Church and the clergy who yet know in their heart of hearts that Church and clergy stand for something which is vital to the national life. It is even more striking to observe how those who will listen with approval to the most sceptical criticisms of religion resent any tendency on the part of the speaker to belittle or decry the character of our Lord. There is, except in certain quarters where it is practically an item in a political creed, very little genuine atheism.

(*b*) Along with this goes an innate respect for moral goodness. No doubt this goodness may sometimes show itself in rather stereotyped and negative forms ; but even where the respect shown is for the man who refrains from certain habits and indulgences which are harmless enough in themselves, it is evidence of the fact that men do admire anyone who makes a stand for what he honestly believes to be right. How much more effective might such an instinct be made if the content of Christian morality were more positively and constructively interpreted ?

(*c*) Just because religion is less taken for granted it is, where it does exist, taken more seriously. It costs more to be religious, sometimes in terms of ridicule and minor kinds of persecution, more often in real travail of mind and spirit.

(*d*) The revolt from " authority " means that men will listen more readily to those whom they can recognise as genuine authorities. All the evidence that comes in from evangelistic campaigns and teaching missions in industrial areas and elsewhere goes to show that a message presented with humility, with real knowledge, and, above all, with absolute sincerity, which is ready to admit ignorance and to face difficulties, meets with a remarkable response.

A further point which such ventures as the above bring out very clearly, a point which is specially relevant to our present purpose, is the tremendous need of following up such necessarily spasmodic attempts by steady and continuous teaching and discussion.

The Task confronting the Clergy in the Light of this Situation.

It should be noted that we say "the clergy" deliberately. We recognise clearly enough that the meeting of this need is a task which calls for the united effort of the whole Church, laity and clergy alike: and we are convinced that not until the educated laity are called to take a far more effective part in religious education can the task be accomplished. But in the long run the primary responsibility, either for direct teaching or for enlisting lay help, lies with the parochial clergy, and the bulk of the work must, we believe, be done by them.

It is not the business of this chapter to deal in any detail with the questions raised by this last consideration. They are treated in their proper place in the chapter of "The Training of the Teacher." But there is one final word which must be said.

The point which this chapter has been concerned to make is simply this: The success or failure of adult educational schemes turns primarily upon the personality of the teacher. There must, of course, be sound knowledge of the subject-matter based on thorough study: there must equally be some grasp of educational method. But at bottom it is a question of personality; and by that much abused word we mean not impressive gifts of speech and manner, but a mind and spirit schooled to the understanding of human nature, quick to distinguish the genuine difficulty

from the superficial love of argument, ready to appreciate honest doubt, and, if need be, to shatter complacent orthodoxy; above all things, able to interpret truth in a way which brings it home to the actual daily needs and concerns of ordinary men and women. We need, in a word, that spirit which in the immortal phrase of George Fox has been "baptised into the condition of all men, so that it can speak to their condition."

CHAPTER III

THE CONTENT OF ADULT RELIGIOUS EDUCATION

BY

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The content of Adult Religious Education depends upon the purpose of such education.

I.

Religious education is concerned with the whole personality of man, and not only with his intellect.

Adult Religious Education necessary to supply the background for a full religion. This applied to the mystical, the intellectual, the institutional, and the moral types.

II.

An outline of the intellectual content of a full religion.

III.

The connection between Adult Religious Education and the religious education of the child and adolescent. A plan for progressive study from infancy.

The approach to the student. The bearing of this problem upon the choice of subjects for classes.

IV.

The content of Adult Religious Education in relation to the content of so-called secular adult education.

CHAPTER III

THE CONTENT OF ADULT RELIGIOUS EDUCATION

The content of adult religious education depends ultimately upon the purpose of such education. The previous chapters have made it clear that this purpose includes more than the acquiring of knowledge. The ultimate purpose of adult religious education is to help men to become better Christians. This ultimate purpose must never be forgotten in considering the content of our teaching and the choice of our subjects.

I.

The tendency today, in efforts to define religion, is to speak of it as man's attitude towards God, Society, and Self—in other words, towards his environment, both spiritual and material. An " attitude " involves the whole personality, and those who plan the content of adult religious education must bear this in mind.

A religious education which has in view only the intellect of the student may fail to be religious in a full sense of the word. If our purpose is to be achieved, the Truth must be so presented that it kindles the emotions and stimulates the will. This is accepted by those who plan the religious education of the child and adolescent. It is equally important in the case of the adult.

It is a commonplace idea that men are apt to express their religion in one or other of four more or less clearly defined ways : the mystical, the intellectual,

the institutional, and the moral. A full religion will contain elements from all four types, each being necessary to balance and complete the others. Adult religious education has a part to play in the development of each aspect of religious expression. Serious study is as necessary for the man who is inclined to mysticism as it is for the man whose interests are mainly intellectual. Religious education will widen the vision of one who is inclined to stress over-much the institutional aspect of Christianity, and will save from shallowness the man who thinks of religion only in terms of conduct. Adult religious education must aim at building up the background of a full religion. It will help to correct a lack of balance in emphasis, and it will help a man of one type to appreciate the points of view of others who see the same Truth from other angles. This will be seen more clearly as we consider the content of adult religious education from each of the four points of view.

1. The Christian religion has always put in the very centre of its message the possibility of a personal intimate relationship between God and man. This relationship will be developed by, and expressed in, the whole life of worship and work. The core of it is found in the idea that man is capable not only of knowledge about God, but also of the closest union with Him. Thus, if adult religious education is to achieve its purpose, it must foster this relationship between God and man. The essential factor in a personal relationship is understanding. Unless man knows something of the truth concerning the nature of God, he will find it impossible to achieve friendship with Him. Experience teaches us that this is the case. Perhaps the chief difficulty in the development of the individual's power to reach God through prayer and sacrament is his wrong thinking concerning the nature of God. One of the aims of adult religious education

should be to supply the intellectual background without which the mystical element in religion degenerates into shallow emotionalism or is in some other way perverted.

2. The Christian religion is based upon the belief that God has revealed Himself in a Person at a definite point in the history of the world. Not only so, but the very belief in God involves the fact that nothing which is true can contradict the "Truth." Thus, Christian teachers have a double task. They must, in the first place, lead men to discover for themselves as much as they can of God's historical revelation of Himself in Christ. In the second place, they must relate this to, and illustrate it by, the Truth which is being unveiled by the scientist, the philosopher, and the historian.

For us, the main storehouse of teaching material will be the Bible. But there is a type of Bible-teaching which is not necessarily religious. The Bible is literature and should be approached as such, but it must never be forgotten that it is much more. The contention of this section is that all our teaching of the Bible should be governed by the wider purpose of developing the relationship with God about which we have been speaking, and of fostering the desire for service which should be its result. This does not mean that the study of the Bible should be less thorough and painstaking than the study of any other subject, but it does imply that our methods will vary with our motives. Religious education involves the use of the intellect to its highest power, but it involves far more. Study, apart from prayer and the Christian life of service, will be a barren exercise. Certainly to the adult, the pursuit of Truth may seem to be an end in itself, but the Christian realises that the pursuit of Truth can only be achieved by the full use of all his powers—Intellect, Affections, and Will.

3. Our conception of the Christian religion is bound up with the belief that God has ordained that we should find salvation in the membership of a visible Church. It would, therefore, seem that men are missing this necessary element in a full religion unless they are conscious of their heritage in the Catholic Church. It follows from this that a large part of the content of religious education will be found in connection with the study of the nature of the Church, of its history, and of the extension of it in the world today. So much is involved in the fact that Christianity is an organised religion.

Further, the visible Church has developed a tradition which is embodied in its creeds and formularies. This has a real bearing on the content of adult religious education. On the one hand, our teaching must be related to this tradition of our Church, while, on the other, we must help in the criticism and appreciation of this tradition by connecting with it all that is valuable in the results of the work of those who are seeking for Truth along other paths.

There is always a danger, when we look at religion from the point of view of an existing organisation, lest we should be content with giving to our students definitions which have become meaningless and which, therefore, are mere words The student is called to become a personal contributor to the tradition of his Church, but this will be possible only when he has learned to use his own reasoning powers with regard to the faith which his Church teaches.

4. One of the real dangers of some movements within the Church today is that religion is being presented as an amiable and not too exacting way of service and good fellowship. Thought is almost discouraged, and is replaced by much heartiness and a disregard of the deeper realities. To think of " making one's soul " is regarded as the morbid preoccupation

of neurotic minds, while serious study is rarely encouraged, and theology is despised as being merely theoretical. Adult religious education will find much of its content in balancing this cult of the "good-fellow" type of religion. It is doubtful if heartiness will stand the test of time or of criticism. Even a passion for social service can only be permanent when it is based on an adequate philosophy of life and is dependent upon a right conception of the purpose of God.

II.

We turn now to the task of sketching in outline the intellectual content of a full religion. This outline is not a syllabus, but merely an attempt to answer the question, "What are the matters about which a Christian should have thought carefully with a view to forming his convictions?" We suggest subjects upon which syllabuses for a course of particular study may be made, and give some indication of the order in which such syllabuses will be drawn up.

We do not assume that it is necessary to be deeply intellectual to be religious. On the one hand, the greatest mind in the world might spend a lifetime working upon even one of the problems which are set out below and then feel that his study had hardly begun. On the other hand, every Christian has, consciously or unconsciously, ideas concerning most of these problems. It is the duty of every Christian to use his intellectual powers to their highest degree in the study of his religion, but the vital matter is that, whether his thinking be simple or subtle, the ideas which he holds should be true.

It should, perhaps, be added that theology, like every other branch of learning, will have its specialists, and part of the function of such men will be to discover new aspects of the Truth and to help those, who have

not the same mental equipment and opportunities for research, to share in and develop their discoveries.

I. The Reality of God : His Nature and Character : His Creative and Sustaining Activity in the World. Is a Spiritual Conception of the World Process Possible? Is there a Purpose behind it?

Here is the most vital element in the content of any religious education. With the child, certain broad assumptions can be made. This is not so with the adult. He should be led to see something of the approach towards the idea of God along the lines of reasoning. It is often assumed that there are no grounds for a reasoned belief in God. Some knowledge of the great world religions and systems of philosophy may help to dissipate this fancy. The student should also be led to see that a right idea of God is vital if one is to live rightly. Men live very much in accordance with what they believe about God.

It is difficult to see how the crude thinking about God which is abroad today can be corrected without frank and fearless teaching of the Old Testament. The idea of progressive revelation must, in some simple way, be grasped by the student if his mind is to be liberated from superstition and become free to turn to Christ as the full revelation of God. The view of the Old Testament still held by the majority of Christians shackles the soul and gives them an entirely wrong view of the way in which God is working in the world. The idea of progressive revelation exalts the Old Testament and makes it indispensable in the religious educational work of the adult and the adolescent.

Thinking concerning God will inevitably lead to thinking concerning the world. The world is such

that no one is able to drift through it without being forced to adopt some philosophy of life. Often this philosophy is not accepted consciously nor formulated definitely, but a man is certainly governed by the mode of his thinking which is due to his attitude to the world. The student may learn to realise the importance of this attitude by a study of contemporary examples of economic and political systems governed by various philosophical conceptions.

II. God's Revelation of Himself : The Reasonableness of the Idea of Revelation : The Christian Claim that God has Revealed Himself in the Fact of Christ : The Preparation for the Incarnation, both Within and Without the Chosen Race : The Incarnation : The Atonement : The Reigning Christ : The Holy Trinity : The Christian Claims of the Finality of this Revelation.

Here our first task is to show that, given the idea of God, the idea of God's revelation of Himself to man is not unreasonable. The Christian student uses his reasoning powers with a sense of reverence for the experience of the Church of all the ages.

Various courses might be planned to cover different parts of this ground. It is evident, however, that the Old and New Testaments must be the basis of such courses, while the history of the growth of Christian doctrine, particularly in the first centuries of the Christian Church, will be an essential development. This may best centre around a study of the Christian Creeds.

It will be valuable to make a study of the struggles of the early Church to work out a theology of the Incarnate Christ. In such cults as Theosophy and Christian Science, men today are not far from the positions held by the Gnostics and others who failed to

see the bearing of the fact of the Incarnation upon a philosophy of life. It is not an answer to these problems to show that they were faced by the Church in the first centuries, but it may help towards the attitude of intellectual humility, without which no real study is possible.

III. The Holy Spirit in the Church : The Holy Spirit Guiding us into All Truth : History of the Development of the Church : The Continued Activity of the Holy Spirit in the Church Today, at Home and Abroad : The Place of the Organised Church in the Religious Life of the Individual.

The doctrine of the Holy Spirit has too often been neglected in our teaching. It is vital, however, to an understanding of the Christian revelation. Any understanding of the claim of the finality of the revelation in Christ depends upon a grasp of our Lord's teaching that it is the function of the Holy Spirit to "lead us into all truth."

The history of the Church shows the continual presence of the Spirit not only in guidance, guardianship, and sustenance, but in all the daily increase. Emphasis may be laid upon the study of the present activity of the Holy Spirit in the Church overseas. We are, at last, realising what an important part teaching concerning Missions overseas has to play in the presentation of religion. Not only does it provide us with a modern "Acts of the Apostles," but it may also form a starting-point for a fuller religious education which will, naturally, lead on to other problems. It is hardly possible to take an intelligent interest in the Moslem problem without wishing to know something about Comparative Religion. But this will call for a real understanding of the origin of our religion, and involve a study of the

Bible. Again, those who are following the trend of thought expressed in *The Christ of the Indian Road** should be led to a study of the historical development of the Christian Creeds : while if we are to answer the call of the world, nothing is more important than that we should learn the meaning and history of Christian prayer. Every local missionary school will result in a Church Tutorial Class, or something like it, if the work has been well done.

A study of the history of the Church should include the study of the Church of today. The Church's machinery has been reorganised, and it is vitally important that each member of the Church should have a knowledge of its history and working.

The student should seek for evidence of the Holy Spirit leading man by divers paths towards the final revelation in Christ. He should look for evidence of the working of the Holy Spirit in all religions, wherever men are honestly attempting to seek for Truth. He should see it in the work of the scientist, the artist, and the poet. It is here that one gets one's point of contact with the so-called secular subjects, about which something is said later in the chapter.

IV. The Nature of Man : Man's Origin and Development : The Relation between Instinct and Spirit : The Relation between Freedom and Dependence upon God : The Integrated Personality : The Problem of Evil.

Man more or less consciously feels himself a mass of contradictions. In him is the material which goes to make both the saint and the criminal. Modern psychology, mediated to the masses through the newspaper, the novel, and the screen, has broken down the ordinary man's common-sense attitude towards

* By Stanley E. Jones (Hodder and Stoughton).

himself, and forced on his attention many a time-honoured philosophical problem. Is man, in any sense, free? What is his relation to his environment? Can he control it, or is he controlled by it? Is, for example, the Christian standard of morality possible?

This section could best be approached by courses on the psychology of religion, much attention being given to a thorough study of the implications of the modern psychology of instinct and emotion.

The problem of evil must always interest men and women. Here the link between everyday life and the dogmas of the Christian faith is specially obvious. Problems concerning suffering, for example, are much in men's minds today. It is sometimes forgotten that the Christian doctrine of the Atonement has a practical answer to give. Men respond to teaching such as is given by Christian Scientists and others very largely because the Christian Church has not succeeded in making clear its message concerning evil and suffering.

V. The Relationship of Man to God: Prayer, Sacraments: Corporate Worship.

There is today a general revival of interest in the subject of prayer. This interest will lead but a little distance to God unless through religious education men can clarify their thoughts concerning the Christian theory of prayer. For modern psychology has, for many, begun to cast doubts on the validity of prayer, and crude thinking concerning suggestion is making prayer difficult. Again, the whole question of corporate worship and its demand upon the individual is becoming increasingly important. Traditions are in the melting-pot, and nothing but a reasoned theory will now be satisfactory.

It is possible that for many interest in this part of the content of religious education will be aroused through the study of music, art, and poetry. There is a

wealth of material in any one of these fields. Courses might be planned upon the history and development of Christian worship and provide a link both with Christian doctrine and Church History.

VI. The Christian and the Life of the World Today: The Christian Attitude to "the World": The Bearing of the Christian Truth on Politics, International and National; Economics, etc.: The Relation of Work to Leisure: The Purpose and Use of Recreation.

In recent years there has been a great revival of interest in the possibility of applying a Christian standard to the problems of Politics and Economics. The work of Copec and the Industrial Christian Fellowship in this country has done much to bring this about, but it is becoming more and more evident that there is no easy way to solve the many problems which are raised. Knowledge and clear thinking, patience and perseverance, are necessary if progress is to be made. Most men generalise easily about Religion, Politics, and Economics, but few have exact knowledge. Courses on these subjects may be made intensely interesting, and of practical value. The conception of the Kingdom of God is foremost in the Church's teaching today, but what is now needed is that men should begin seriously to study the facts of the world situation in order that they may work rightly towards the coming of the Kingdom.

This applies to social problems of all kinds. New standards are needed. It is only the study both of the teaching of our Lord and of the facts of the world today which will enable men to arrive at standards which are both Christian and also truly related to the facts of the modern world.

The whole question of the relation between work and leisure should be studied in the light of our

Lord's teaching, while discussion of the use of leisure raises problems of great interest and immense importance.

VII. The Religion of Childhood and Adolescence : The Raw Material of the Religious Sentiment : Baptism : The Child's First Ideas of God : Beginnings of Prayer and Worship : The Influence of Environment upon the Child's Religion : The Religion of the Adolescent : Conversion and Confirmation : The Idea of Sin : The Adolescent and Doubt : The Growth from Adolescent to Adult Religious Conceptions.

At first it may appear that this last section has no real place in the content of adult religious education. It is included because we believe that many will most easily be led to a study of the psychology of religion through a study of religion and the child. No one can discuss the problems concerned with religious development during childhood and adolescence without learning much about religion and about himself, while every adult should be learning to take his or her part in the education of the coming generation. For example, no parent should be able to attend classes on such a subject as this without wishing to know much more about the theological and biblical subjects which have been set out in the previous sections. Adult religious education must consider the future members of the Church and help to equip those who inevitably influence children and adolescents, directly or indirectly, in home, school, and parish.

III.

The effort to put in a small compass the outline of the intellectual content of a full religion leads directly to the questions of the approach to the learner and of

the syllabuses to be used. The point of view from which this chapter is written is that an actual syllabus for any one class can only be built up with that special class in view. If this is so, it is necessary to have certain broad principles upon which to work.

The first thing that must be said, is that the consideration of the content of adult religious education must never be separated from that of the content of the religious education of child and the adolescent. If, for example, religious education is to be taken seriously in the parish, it will be necessary to relate all branches of the work done in Sunday School, Fellowship, Tutorial Class, or in regular courses of sermons. We are still dividing the work of religious education into water-tight compartments, instead of treating it as a whole. The religious education of children and adolescents will never be satisfactorily accomplished so long as parents hold strange views of God and have antiquated notions of the Bible, whereas the religious education of the adult is made far more difficult than it need be because of the poor quality of the teaching which he received in day and Sunday School. It is not that the adult has no background ; it is rather that he possesses a muddled mass of half-truths—the result of bad Bible-teaching and popular superstition—which have to be faced before valuable constructive work can be done. It will be long before there is a considerable number of adults in our parishes who have been rightly taught in childhood and adolescence, but the day will be hastened if we begin to grade and arrange our syllabuses so that from the age of four a child can normally begin to receive progressive religious education which need never end.

But the immediate question is the education of adults who have not had this progressive training, and who, in the majority of cases, do not realise that there is anything to be learnt about religion. If numbers are

to be attracted to study, the question of the approach to them is all-important. How can we so arrange our subject-matter that we shall, in the first place, arouse in them sufficient interest to ensure that they will give the time and make the necessary effort to undertake a serious study of the Bible, or of Christian doctrine, and of Church History, without which there can be no real adult religious education? This interest may sometimes be aroused in such men by showing them that they ought to give as much time to the study of the Bible as they give to subjects which are necessary for bread-winning or for the enjoyment of their hobbies. But if they are to believe this and act upon it, they must be helped to discover that the study of the Bible has a real connection with life and with the satisfaction of their most imperative needs.

The question, therefore, of the methods of approach to the student in adult religious education is of very great importance. There are, generally speaking, two methods of approach, which, for want of better terms, one may call the Academic and the Psychological. The problem is very much the same as that which faces the educationist when considering the approach to children. Until recent years, the approach was mainly considered in the light of the subject-matter to be taught. This, rather than the nature and needs of the children, was the primary thought. For this reason I have called such an approach "academic."

Working along purely academic lines, the first subject for any class would probably be the Old Testament. This may, or may not, be a subject which forms the best contact between the class leader and the student.

Thinking psychologically, on the other hand, one must begin adult religious education by finding a point of contact between theology and the student. Perhaps, in the majority of cases, this will not be a study of

the Old Testament. It is impossible to write much concerning this because the needs and interests of different groups of people vary so much. A study of the second chapter of this book will have made this clear. In many cases it is probable that a course on the psychology of religion will lead to an intensive study of the Bible. In other cases, the approach may well be made through a study of Christianity and its bearing upon social problems. It may even be that the study should begin with the New Testament, when it will soon be found that it is impossible to study the New without making a fresh start by studying the Old.

The danger in what I have called the psychological method is that it may be a following of the line of least resistance. It is argued that, if we arrange courses on popular subjects, we shall never get our classes to give time and energy to study those which are fundamental but do not seem to be of such immediate interest. Surely here, as elsewhere, everything depends upon the teacher, and the purpose which he has in mind. One has known, for example, several very large groups of men and women who, having attended courses of lectures on the psychology of religion for six or eight weeks, have themselves come to see that such study is superficial and to ask for definite classes on the Old and New Testaments. There is very little articulate demand on the part of the layman for adult religious education. He does not realise that this is the way to meet a need which, in many cases, he feels deeply. We must first find a point of contact with him and then, having aroused his interest, lead him to see that he can never be satisfied except through genuine study.

These considerations lead us to a further point with regard to the presentation of our content. The aim is that men may become better Christians. We must,

therefore, not only attract them, not only show them that real effort is necessary, but we must also be careful to relate our teaching very closely to their everyday needs. Anyone who conducts parochial missions today and thinks of the kind of questions he is asked will realise that the average member of a congregation has not only the crudest ideas of what the Bible and Christian doctrine really are, but that he finds it difficult to see how far the doctrine of the Atonement, for example, has any bearing on his problems. Yet we know that it is only in the light of the Cross that any satisfactory working answer can be given to the questions raised by pain and poverty. The study of the Resurrection narratives may be purely academic or it may be so arranged as to throw light upon some of the questions of survival after death and of immortality which naturally interest every human being. It is not that the content of our theological teaching must necessarily be different from that which it has already been ; it is rather that it must often be presented differently.

IV.

Something must also be said about the relation of the content of adult *religious* education to that of adult education in general. It has already been shown how a class on religion may develop out of a class on psychology. There is hardly any limit to the application of this principle. Such subjects as music, architecture, the study of pictures, literature, science, all, if rightly taught, open up problems which lead directly to the study of the Bible and the Christian Creeds and Church History.

There is, however, more to be said. These subjects can be far more than stepping-stones to " religious " education. They themselves should teach religion. The Church will be making a great mistake if it

confines itself to a narrow view of adult education. If the parish is to be an educational centre, then we must join hands with such bodies as the W.E.A., and, when this is impossible, ourselves organise classes on so-called secular subjects. It has already been pointed out that Truth is a unity, and that a balanced and real knowledge of any aspect of Truth must lead us to a closer knowledge of God, who is Truth.

Syllabuses will be found in Chapter IX.

CHAPTER IV

METHOD IN ADULT RELIGIOUS EDUCATION

BY

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1. Principles of Sound Educational Method.
   (*a*) Continuity in study.
   (*b*) Co-operation between teacher and taught.
   (*c*) The evolving of a spirit of inquiry.

2. The Organisation of Adult Religious Education in the Parish.
   (*a*) The Church Tutorial Classes Association.
   (*b*) The Central Reading Union.
   (*c*) The reorientation of existing societies, etc., in a parish, and the value of Group-Study and Study-Circles.

3. The Discovery and Training of Teachers and Leaders.

4. Teaching Method.
   (*a*) The psychological laws of "attention" and "interest."
   (*b*) The psychology of memory.
   (*c*) Matters of technique.
   (*d*) Independence of thought and expression.

5. The Promotion of Adult Religious Education by the Study of Religious Art, Drama, and Music.

CHAPTER IV

METHOD IN ADULT RELIGIOUS EDUCATION

In this chapter we have to face some of the problems involved in any attempt to put our ideas about adult religious education into practice. Assuming the cogency of the argument for this education, how are we to achieve it? Is it, from the point of view of the parish, a practical matter, and, if so, what does it involve? Is it a matter of arranging lectures or classes, and, if so, of what kind? Has the question of the provision of adequate teachers been faced? These and many more like questions are framing themselves, we may imagine, in the reader's mind. Nor must they be burked; but the attempt to answer them may best be made if it follows a recollection of some principles of sound educational method. Such a consideration is by no means merely academic: success or failure in the whole matter will entirely depend on whether our plans are based on sound principles.

We may enumerate three main principles to guide us. First, we shall demand that our work shall be along lines which are consecutive and progressive. Real education (even supposing we are thinking of quite elementary stages) must be continuous. Single lectures or addresses on a topic may be very valuable as an introduction to the subject, but if they have no reference at all to any previous or subsequent work on the part of the hearers, they are comparatively valueless.

Secondly, we must have a clear understanding that good education is always a matter of co-operation

between teacher and taught. A lecture, or even a series of lectures, may be given, a class may hold regular meetings, and yet no real education may have taken place. Good teaching aims at setting people to work to find out things for themselves, and never contents itself with the mere delivery of information or the propounding of facts. Good teaching method demands what is called technically "research" (often meaning by the term such very simple matters as looking up references) and discussion, knowing that the mental impressions which have any lasting value are those which have been fixed by some active co-operation on the learner's part, and have been duly related to previous ideas by reflective thought.

And, thirdly, we must insist that our teaching shall be of a kind to stimulate and quicken further inquiry on the part of the learner. This is really the corollary of our second point: where the learner has been co-operating in the class-room, he has been training himself to approach his subject as an inquirer, and it remains to stimulate and direct this spirit of inquiry to further adventure.

Here, then, are three principles by which we shall be able to test the soundness of our methods and the adequacy of our teachers, and we may return to the discussion of the organisation of adult religious education in the parish. What are the existing possibilities?

It will only be right to begin with some description of what is by far the most complete and, potentially, the most satisfactory scheme for adult religious education at present available—namely, the Church Tutorial Class.* These classes are designed to pro-

* Full information from the Secretary, C.T.C.A. Office, 16, Russell Square, W.C. 1. Further valuable information can be found in *Students and the Faith* (Longmans, 1927), which should certainly be consulted for a full and most readable account of the history and working of the Church Tutorial Classes.

mote the study of religious subjects on University Tutorial Class lines. The Central Committee of the movement will give every assistance in the formation of such tutorial Classes in any part of the country. The classes as a rule consist of from ten to thirty members who embark on a definite year's course of study on a subject chosen by themselves. This year's course is intended to be part of a three-year course of study by the same class. By insistence on such definitely planned courses the Church Tutorial Classes Association certainly satisfies our first principle of continuity and progress. The whole range of religious knowledge is at the disposal of the class for study under an expert teacher. Subjects include the Old Testament, the New Testament, Church History, Church Doctrine, Comparative Religion, Christian Ethics, Apologetics, Christianity and the problems of today, all of which have been studied by Church Tutorial Classes. These classes are also intended to satisfy the second and third of our principles, for they proceed not only by means of lectures, but also provide for discussions and directed reading.

A former General Secretary of the C.T.C.A. writes :

" The membership of these classes is not made up of people of leisure. For the most part the men and women who compose them are fully occupied by day, and sometimes by night, in business. Many of them, rather than miss an attendance, go to their class from mine or engine-shed, from workshop, office, or school. They do this because they realise their need of deeper knowledge and also the unique opportunity of satisfying that need which membership of a class affords. . . . The object of the promoters of the movement is to encourage men and women of all ages and opinions, and not necessarily Churchpeople, to study some one or other religious subject with the same

earnestness of purpose that they or their fellows have displayed in the pursuit of other branches of knowledge."*

There is also the Central Church Reading Union.† The Union has a Central Council which issues a syllabus of study for local reading circles to follow. It also issues a magazine containing suggestions for working out the syllabus, and gives guidance as to individual reading and choice of books. Reading circles arrange their own meetings, which sometimes take the form of lectures with discussion, and sometimes are on study-circle lines. The subjects contained in the syllabus cover the whole range of biblical study, Prayer Book, Christian Doctrine, Church History, and a present-day subject.

Facilities therefore exist for the achievement of really thorough adult religious education ; the chief problem is to bring about a very great extension of their activities. This partly depends on a growing realisation on the part of the clergy that such thorough-going methods are practicable even in small country parishes, and are applicable to persons of all grades and kinds of previous education. Ideally, there can be no doubt, every parish ought to possess its tutorial class or classes.

But side by side with the full method of the C.T.C.A., and frequently preceding it, must go other less thorough-going means of fulfilling our task. The time has come to revolutionise the programmes of many of our parochial organisations so as to make them educational instruments : in doing so we shall make them not less, but vastly more interesting than they often are at present.

For example, the usual programme of a branch

* Quoted from Yeaxlee, *op. cit.*, vol. ii., p. 324.

† Hon. Sec., Miss Slee, 1, Dr. Johnson's Buildings, Temple, E.C. 4.

of such societies as the Church of England Men's Society, Mothers' Union, or Girls' Friendly Society in a parish would be immensely improved if it provided for a plan of study on such lines to run right through a winter season in the place of or to form a background for the usual series of disjointed " talks," " addresses," and " lectures " on generally disconnected topics, which lead to no real exploration of any subject. Indeed, it seems clear that, before proceeding to devise new educational opportunities, what is widely needed is to utilise the existing parochial machinery for genuinely educational purposes. The only essentials for such a development are the mapping out of a definite scheme of work, and, connected with each group of people to be dealt with, a teacher who has in view the aim of stimulating and guiding members of the class to read and think. Thus, for example, there are many parishes where a " Men's Service " or a " Women's Class " at present spends a dreary existence in listening to weekly addresses, which might quickly provide a most useful educational opportunity of these same weekly meetings were weekly discussion groups or study circles pursuing a well-devised continuous plan of study.

The very remarkable results which have already been achieved amongst Sunday School teachers in parishes where good teachers' classes are provided illustrate what can be done in this way. The Sunday School teachers of a parish are usually very representative, so far as education and mentality are concerned, of the parish as a whole, and must not be regarded as an unfair sample. The result of the growth of teachers' classes has been most satisfactory from the point of view of adult religious education. The classes are not concerned only with the preparation of the next Sunday's lesson, but include progressive study of the subject-matter of the lessons and of child study :

they are conducted usually on study-circle lines and encourage widespread study on the part of the teacher. From the ranks of such teachers there is a constant proportion which gains an appetite for further study from this experience, and goes on to more advanced classes and to private reading. If a beginning on such lines can be made with the groups of men and women in the ordinary course of parish life, we need not doubt that the demand for more exacting work will follow in a similar proportion.

In such group study great success has attended the use of the "study circle" and "group discussion" methods. The study-circle method is by no means new, but it may be useful to give here a brief description of it. Usually the circle consists of eight to ten persons who meet together at regular intervals for a given period to study some subject together. The circle at its first meeting chooses a book to serve as a basis of study: there are many books that have been written with this method of study directly in view, and these usually have subjects for discussion suggested in them or on a separate leaflet. The circle chooses a leader, one of its own numbers, chosen distinctly to lead discussion and not to teach. The essence of the method is to procure the utmost contribution from each member of the circle, and this is the constant aim of the leader. The leader allots one subject of discussion to each member for previous study and thought, and at the ensuing meeting each member is especially responsible for that subject; but besides his own special topic each member is expected to have thought about the other subjects with a view to the discussion. The leader has a responsible task in guiding the discussion and securing each member's contribution, whilst being ready himself to contribute something to the discussion as needed. The circle need not necessarily confine itself to a single book: a subject may be taken

which involves collecting materials from several books. This gives a much wider range to the study and is a very desirable variation of the method. The circle will, in this case, need to be supplied with an outline of study, with particulars of the books needed and questions for discussion at each meeting.* As has already been said, the leader is one of the circle, and one possessing much more knowledge than the others does not conduce to free discussion. For this very reason it is most desirable that in some way or another the circle should be in touch with some outside expert ; the one danger of the method, unless supplemented by lectures, being that it might become a method for fixing wrong ideas.

The group discussion method is rather different : in this case any number of people are gathered together to study a subject, and are divided into groups of eight or ten, each having a leader and a reporter. All the groups then hear a short introductory lecture, which may take fifteen or twenty minutes, and this is designed to lead up to the group discussion. The lecture, therefore, in this case takes the place of the text-book in the study-circle method. The usual practice is to have the problems for discussion ready on slips of paper, one of which is handed to each group leader after the lecture. Sometimes, though not always, it is desirable that the groups should know what the subjects for discussion are going to be during the lecture ; in this case the subjects are often written upon a blackboard. This has the advantage of letting each group know all the subjects which will come under discussion. But it is not good for a group to know which particular subject is to be allotted to it until after the lecture. The groups now discuss the

* The S.P.G. and other societies have lately published schemes of study on these lines. The method could of course be applied to any subject.

questions submitted to them under the guidance of the leaders. The reporter in each group takes notes of the findings of the group and sums them up concisely. At the end of the period of discussion, the groups reassemble and the reporters then read their reports in turn to the whole meeting. This stage is followed by a general discussion of the reports, and the lecturer then gives a final summing-up. By the use of this method it is possible to carry on a great deal of sound educational work in connection with the normal working of an ordinary parish. A great advantage which it possesses is that the lecturer has his opportunity of giving guidance at the beginning and at the end of the meeting, whilst at the same time the learners are called upon for their contribution.

Teachers engaged in these simpler kinds of adult religious education will ever be on the look-out for opportunities of encouraging more thorough and systematic work from as many as possible of their class. It may well be that where a Church Tutorial Class is in existence in a parish side by side with these simpler methods of education, the latter prove to be a ladder of approach to the former. Or again, when the ordinary organisations in a parish have acquired the spirit of inquiry through the educational tone of their own programme, the introduction of the Tutorial Class into the parish will have had an excellent preparation.

Probably the greatest barrier in the way of such ideals for religious education in our parishes is the difficulty of finding enough teachers of such classes and groups. Nothing at all satisfactory will be possible unless this need is being met.

What seems to be needed is some kind of application to the purposes of adult religious education of the system of Teachers' Preparation Classes as employed at present for Sunday Schools. There is no call for

the formation of a Church Adult School Movement. This would be a mistake in policy, for the Church Tutorial Classes should represent the Church's standard of systematic religious education for adults. There is room, however, for the production of books analogous to the Adult School handbooks. These would be taken as a basis of continuous study by branches of the C.E.M.S., Mothers' Union, G.F.S., and so on. The leaders of these groups would then meet together and prepare the week's work under a competent teacher, just as the Sunday School teachers prepare their lesson, giving attention to background, the lesson itself, and to method. In this way the utmost use would be made of the few available fully equipped teachers pending the training of many more. Sometimes it would be possible for one good teacher to keep several study groups going (possibly by arrangement spread over more than one parish) by providing a weekly preparation class for the teachers, and paying periodical visits to the groups themselves.

Pioneer parishes are also needed, which will experiment in setting up a scheme of co-ordinated education. Such a scheme in a large parish would include (*a*) one or more Church Tutorial Classes; (*b*) a special Teachers' Class for teachers of both adults and children, of Tutorial Class standard, with a special programme because of the necessity of attending to lesson preparation; (*c*) the Study Circles or Group Discussions or other classes arranged in connection with the ordinary parish organisations (of which the leaders attend the Teachers' Class); (*d*) the Adolescent Fellowship, Catechism, or Bible Class; (*e*) the Sunday Schools. Nor is this a vain ideal. Those who will be quick to decry the idea as impossible of fulfilment will be interested to hear of a South London parish* where

* St. Andrew's, Catford.

the opportunities are not special but merely well used, in which a complete scheme is being attempted with remarkable results. The Vicar has set himself to provide for his people, and for their neighbours if they will co-operate, a " School of Religion." Monday evening has been set aside throughout the winter months for the purpose. This is a great point ; no committee will meet on a Monday, no one will arrange a whist drive, no one hold a choir practice—Monday will be the School of Religion night. The following classes have been started and, at the time of writing, are being well attended and doing steady good work : (i.) Class for Men only, " Christianity and Social Problems "; (ii.) Church History Class, open ; (iii.) Old Testament Class, open. These are all Church Tutorial Classes. Then there are (iv.) a Class for Sunday School Teachers and Leaders of Organisations, on the Apostles' Creed ; and (v.) a Class for Prospective Sunday School Teachers and all who want to learn to teach the faith. Below these Classes again are (vi.) the departments of a well-organised Sunday School. Thus the parish has a complete educational scheme. Surely this will send a thrill through many who read of it. It is actually happening. Here is a parish with a complete scheme of religious education. We have instanced a town parish. It is, however, far from being the case that such work cannot be done in a country parish. The details will vary, but the principle remains and the ideal, a School of Religion for the whole parish, is a practicable one. What is happening in quite typical country parishes with no special advantages other than that of having a determined parish priest is mentioned in the concluding chapter of this book.

A parish could make an effort to reach those who escaped the meshes of even so complete a scheme by

offering a course of instructions from time to time after Evensong on Sundays. These instructions would aim at a high degree of soundness from the point of view of method. They would be something more than wholly didactic. Those who remained for the instruction (for which a more attractive name might be devised) could be supplied with an outline of a simple course of study with references to a suitable book or books to be found on the church bookstall or in the parish library. The instructor would give a brief introduction to the week's work, indicating the questions to which the answers were to be discovered during the week. Such a method would have a far greater educational value than a mere "instruction" and distribution of very scanty pamphlets and handbooks with no guidance as to proper methods of study. If any difficulty is felt about having quite free discussion in church, the instruction had better be in some other place, because there can be no sound education where discussion is precluded. Discussion in a meeting or class does not in the least imply that the authority of the teacher has disappeared. That same authority is being exercised in a more useful way. But at present custom unfortunately often inhibits good educational methods in church.*

In recent years experience has shown the great possibilities of Summer Schools. The Vacation Term for Biblical Study held annually at Oxford or Cambridge, the annual course at King's College, London, arranged by the C.T.C.A. acting with the Society for Old Testament Study and King's College, for Old Testament Study, and the now numerous Summer Schools for Sunday School teachers, for example, have been successful and demonstrate the value of

* In connection with the whole of the foregoing section, Appendix VI. in the Report on "The Teaching Office of the Church" should be consulted.

such short concentrated courses. Again and again attendance at a Summer School has been the beginning of a real interest in study and of persistence in it, whilst there are many who receive the guidance they need for a whole year's subsequent reading in this way. The method seems capable of application to groups of others than teachers. For gaining stimulus and interest and a start on the right lines there are also great possibilities in week-end Conferences and Schools. These need not necessarily involve going away from home, but they could take place in the parish although it is then more difficult to gain the requisite concentration of attention. Training weeks for Sunday School teachers in parishes (to which day school teachers are often glad to be invited) have shown that it is possible to obtain very good results from short concentrated courses arranged and held at home. But with regard to all these short-course methods it must be insisted that their proper function is to encourage and supplement schemes of continuous study extended over a long time.

So far we have been considering the question of method mainly from the point of view of the various ways in which adult religious education might be organised attractively and efficiently. We must end this chapter with some notes on "Method" in the more technical sense of actual teaching method. It is a notorious fact that all too often those who are the most competent from the point of view of their own scholarship are dull and unsuccessful teachers. No attempt to promote adult religious education on the wide scale which this book contemplates has any chance of success unless we can provide teachers who not only know their subject, but know how to teach it. How to attempt this provision and training where necessary, will be the subject of the next chapter. It is now necessary to summarise certain funda-

mental points of sound "method" which are essential if useful work is to be done.

In the first place, the teacher must have some grasp of the psychological laws which govern "attention" and "interest." This is not a handbook of method, and it is not possible here to attempt to describe such laws. A single instance, however, will suffice. There is the elementary maxim of proceeding from the known to the unknown, of starting from a line in which the learner is both informed and interested, to a certain extent at least, and proceeding to that about which it is hoped to give information and arouse a spirit of inquiry. Probably it would be easy at the present time in almost any parish in England to involve a class in a more or less recondite study of Liturgies if the point of departure were the New Prayer Book and not the Sacramentary of Serapion. Endless examples of the application of this single point alone could be of given, and it is of supreme importance. Granted that it be true that we are concerned with something far more fundamental than "popular" theology, it is also true that educationally we have failed unless we have established full relation between the knowledge which is the fruit of our study and the other groups of ideas in the learner's mind. So often biblical and theological study is presented as if of entirely archæological or academic interest. The result is that it gains the reputation for dulness, and so fails to attract the majority of people. This is no more than is deserved, for under the circumstances the study is of no particular value. The date and authorship of Isaiah is not in itself a matter of universal importance, nor is a man greatly to be marvelled at if he fails to respond to a call to study the Christological heresies. On the other hand, it is supremely worth while, and will by many be seen to be so, to trace the gradual revelation of God with regard to big matters of permanent

importance for mankind, which will, of course, involve us in an accurate study of the Old Testament. So, too, it is a matter of the greatest significance and interest that it is not only we who have found it difficult to state clearly what we believe about our Lord. Let us take a still more simple example. The study of St. Paul's missionary journeys can either be a rather barren pursuit of biblical history or it can be an investigation of a classical example of missionary enterprise considered in relation to the World Call today. In the latter case it cannot fail to arouse more interest. Research on this method will certainly be more profitable and need not be one whit less accurate and thorough.

Again, there is the psychology of memory. How little this has been understood by most teachers of religion in the past is seen in the proverbial ignorance of the multitude of people who have had certain facts hurled at them from time to time, with apparently no assistance to their memory.

Besides these and many other points of psychology, the knowledge and application of which may make all the difference to a teacher's efficiency, there are certain other matters of technique which are essential. It is inherent in the principles from which we started that the teacher should be no mere lecturer. If real education is to take place he has to engage the co-operation of the class in a positive way. This he will only be able to do if he has studied the technique of research methods and knows how to set his students to find out things for themselves, and to construct the results of their research into a product of their own making. Thus, to go back to our previous example, the student who has himself analysed the Marriage Service into its component parts and compared it with its origin will have done a more permanently useful

piece of study than one who has merely heard the lecturer's remarks on the subject.

Nor is any real education taking place unless the teacher is invariably bent on stimulating the spirit of inquiry and encouraging individual thought and individuality in thought. The presence of this intention on the part of the teacher and his ability to follow it out will be gauged by the use he can make of discussion methods in the class, by his provision of opportunities for questions, by his directions for further reading, and by his encouragement of essay writing. Again, a good teacher will know how to make use of the right apparatus. Maps, models, pictures, slides, the blackboard (for summaries and diagrams), charts, and plans—all these make for interest and accuracy and memory.

Wherever teachers are to be found who have mastered the use of such methods, keen and good classes will certainly be secured, and real education will ensue. But it will hardly be denied that at present such methods are, comparatively speaking, neglected in our attempts to encourage the study of religion, with the result that the impression is abroad, utterly erroneous as it is, that biblical and theological study is dry and dull. The question of the study of method by teachers of religion is one which needs urgent attention. If it were really undertaken the result might be phenomenal. But unless our methods are generally vastly improved along these lines, it will be absolutely idle to plead for an increase in religious education.

Space does not permit more than an allusion to the almost limitless possibilities of real religious education through the study of religious art, drama, and music. The educational and cultural value of such study in itself is, of course, of the highest importance. But here

we can only stress one quite important if subordinate consideration, namely, the use of these subjects as an avenue of approach to an intelligent and appreciative study of Church History in the hands of a capable teacher. It gives a point of contact to many who would be unapproachable along other lines. The same could be said in connection with music as related to the study of Liturgy and principles of worship. There is, fortunately, a marked revival of the religious drama and mystery plays. Biblical, historical, and missionary pageants have already stimulated an interest in the subjects with which they are concerned by their appeal to the imagination. Wisely used, these dramatic methods can be made a real educational force in themselves. We need an imaginative use of the opportunity offered. A choir will often listen with the greatest interest to a lecture on Elijah when it is practising the oratorio. This may be the beginning, for some of its members at any rate, of a keen interest in biblical study.

The rehearsal of a religious play is almost inconceivable without some study of the subject on which it is based, and long before the production takes place the interest, originally merely one in "acting," will have widened into a desire for more and more information. This is true not only of the performers. At least three-quarters of those who see and hear religious plays in our parishes are people who need such dramatic helps to their imagination. The power of the dramatic appeal of the stories of the Nativity is latent in the prose of the Authorised Version. For their understanding is needed a considerable amount of topographical knowledge and of knowledge strictly theological. An investigation of questions immediately touching these stories leads on in every direction to further inquiry. But people so rarely enter upon this process of learning because of the lack of pre-

liminary imagination vivid enough to arouse emotional interest.

This is a line of thought which needs to be worked out into detail. Here we can but indicate the powerful aid to religious education afforded by art, drama, and music merely regarded as methods of approach to different types of mind.

CHAPTER V

THE TRAINING OF THE TEACHER

BY

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I. The Teaching Office of the Church.

II. The Finding and Equipping of Teachers for:
- (*a*) "Elementary" work.
- (*b*) "Advanced" work.

III. Available and Potential Teachers.

(1) *The Clergy.*
- (*a*) The place of teaching in the life of a priest.
- (*b*) Training in the principles and practice of teaching in the pre-ordination period.
- (*c*) Extended training during the first years of ministry.
- (*d*) The need of refresher and vacation courses.
- (*e*) Local leadership.

(2) *Graduates of Universities.*
- (*a*) University Extension Courses, etc., producing teachers of religious subjects.
- (*b*) Men and women of University education willing to serve if properly equipped for this work.

(3) *Professional Teachers of other subjects, and of children, often willing to offer voluntary help to adults.*

(4) *Church Workers.*
- (*a*) Women.
- (*b*) Lay Readers.

IV. Training in Method, Theoretic and Practical, by:
- (*a*) Residential courses.
- (*b*) Local schools.

V. Diocesan Arrangements for Organising and Stimulating Adult Religious Education (*cf.* Organisation for Sunday Religious Education of Children).
- (*a*) The Director of Adult Religious Education. His opportunities outlined.
- (*b*) Diocesan recognition, generally by examination.
- (*c*) Standardisation of qualification of teachers by inter-diocesan arrangement and central supervision.

VI. The Value of a Teaching Order.

CHAPTER V

THE TRAINING OF THE TEACHER

It will be clear to anyone who has read thus far that the key to the whole situation is the provision of teachers. We have visualised a vast educational network—tutorial classes in largely increased numbers, supplemented by an extensive and varied system of other classes, and groups of learners. But where are the teachers? Without them the whole scheme, of course, falls to the ground. Nor should the teacher of religion be other than a trained person; adequate knowledge of the subject is necessary, sufficient skill as a teacher not less so. And thus it happens that the chief cause of the deplorably small amount of adult religious education going on in the Church is the comparative rareness of the competent teacher. Every parish priest knows this, and even he may feel ill equipped. It must be admitted that the Church is not organised for the task of being a "Teaching Church." The Report of the Archbishops' Committee of Inquiry, entitled "The Teaching Office of the Church," spoke thus ten years ago: "We desire that a solemn call should go out to the Church to take far more seriously than it has recently done its duty as a teaching Church commissioned by Christ, and enlightened and empowered by His Spirit. . . . When we speak of the Teaching Church we do not only mean the clergy, though the call falls on them with a special force. . . . It is the special glory of the New Covenant that all are to share the privilege of full initiation into the whole truth."

How often can it be said that the Church equips anyone for the teaching of religion? Does our Church equip even the clergy with a special view to their educational task? In how many dioceses is there any provision for training the younger clergy in the art of teaching? In the training colleges what amount of time is spent, not on teaching in general, but on the subject, a very special subject, of how to teach religion? In our parishes, with the intricate web of organisations, where is the provision for religious education? It is surely not surprising that in a Church which has so far neglected to organise adult religious education there should be a dearth of teachers. Our first need then is to win the Church back to a consciousness of its teaching office, and then devise a means of equipping a large number of adequate teachers.

The training required falls under two heads: (1) Subject-matter: our teachers must know the subject well themselves before they attempt to teach it; and (2) method, as insisted upon at the end of the previous chapter.

In order to arrive at any practical scheme it will be necessary to think of the work we are considering in two broad grades, which for the sake of convenience we may term "elementary" and "advanced." This is in some ways an unfortunate division, since it might be understood to imply that the more thorough methods, such as those of the tutorial classes, are only applicable to really advanced students, which is not altogether the case. But, as the previous chapter indicated, we are faced, from a variety of reasons, with the situation that a vast number of people will certainly have to be dealt with by other means, though our efforts will constantly be directed towards leading them to the more thorough methods of study. These other avenues of approach include Bible classes, missionary study groups, teachers' classes, and the

other study groups in a parish to which reference has been made.

Clearly it would be a counsel of perfection for the teachers of both grades to be equally well equipped, both as to their knowledge of the subject-matter, and also in the no less important matter of technical knowledge of the best teaching methods. It is evident, however, that the demand for such teachers vastly outstrips the supply available or likely to be available.

We see, therefore, the problem of finding and equipping as large a number of teachers as possible of two grades. First, we must have a greatly increased number of teachers, both clerical and lay, of high attainment, both theological and educational. These are needed for two main purposes. They themselves are to take the " advanced " classes, and then by these and other means to train our other grade of teachers. This other grade will be composed of the teachers to whom we shall have to look for the bulk of the teaching in our elementary classes.

We do not, of course, contemplate the necessity of providing a first-class theologian and teacher for every Bible class in the country. This, no doubt, would be an immense advantage, and the suggestion is not so preposterous as it might at first sound. But we are bound to provide the very best teachers possible for the very many thousands of groups we desire to see. How can we face the task ?

First, we require a large number of teachers of real academic attainment. This scholarship must, of course, go hand in hand with teaching ability and knowledge. We need teachers of this kind for our tutorial classes and for training by various methods other teachers.

In addition to these, we should have a whole army of men and women who have acquired as much know-

ledge of the subject as can possibly be given them together with the knowledge of how to teach.

Set down thus simply, our immediate need is seen to be for many more teachers of the highest qualifications ; and again for many more of as high a competency as we can possibly supply. Let us inquire—who are at present available? In the first place, there are the clergy, especially the parochial clergy. Ultimately the work depends upon them to a very large extent. We do not wish to underestimate the amount of adult religious education which is already being carried on by the clergy in hundreds of parishes. But they suffer from two grave handicaps. On the one hand, there is great pressure upon them of other work, often of such a kind as to leave insufficient time or strength to conduct a heavy programme of systematic teaching. Fortunately the tide is turning strongly against the monopolisation of a parish priest's time with the serving of tables, and it is coming to be considered reasonable for him to make " Prayer and the ministry of the Word " his primary business. Nor can there be any question about the rightness of this. On any but the most superficial view of the case nothing could possibly have a greater claim on a priest's evenings than the work of teaching, for no club or society or committee could conceivably have one-tenth the value for the work of the Kingdom of God. But as we take this view, we insist also on the duty of the laity to relieve the clergy of many of the preoccupations of their evenings, as well as to give help in the actual work of teaching.

Besides this difficulty the clergy often feel the insufficiency of the technical training provided for them for this part of their work. The ground we have to make up in connection with the training of ordination candidates for work of religious education is illustrated by an extract from the Syllabus of Theo-

logical Studies and Examinations for Candidates for Holy Orders of the Episcopal Church in America printed at the end of this chapter. The Report* of the Archbishops' Committee emphasised very strongly the need of training being secured for the clergy.

The provision of this training would seem to involve some such programme as follows :

1. More training in the principles and practice of teaching is urgently needed in the preordination period. For many years past short courses of instruction in educational method have been given in a small number of theological colleges. In recent years nearly all the colleges have come to make some provision of this kind, the most usual arrangement being an intensive course of ten or eleven lectures in three days. One or two of the colleges give more than this, but very few. It is not untrue to say that most men ordained in the Church have not given a full week's thought to the subject of teaching. This is a grave matter if we are considering the training for the ministry of a Teaching Church. But it must be conceded that the College Course is already very full. The line of advance would seem to be the provision of more teaching practice under observation, and more running comment on the method of teaching the subject-matter in hand during the ordinary lectures, rather than a mere increase in the number of technical lectures. The unfortunate fact is that our ordinands, instead of having the months before their ordination free for being trained for *ministry*, are often engaged practically up to the last moment in wrestling with their ordination examination.

2. The diaconate, and if possible the first year in priest's Orders, could be made a period of extended

* The Report of the Archbishops' First Committee of Inquiry, "The Teaching Office of the Church," pp. 24, 62, 120.

training if the practical teaching of the newly ordained could come under some recognised expert observation. This would not be at all a difficult matter to arrange provided that the Bishop authorised someone, possibly the director of education, to see it through. One or two dioceses do already provide an annual course for their deacons, but in most it is quite possible for a deacon to go to a parish which has no day schools and where he gets extremely little teaching practice, and, in what he does get, receives no help at all. Consequently it quite often happens that during the first two or three years of his ministry a man, instead of developing to the last ounce any teaching ability he may have, is acquiring definitely bad habits as a teacher.

3. We ought to provide also well-devised refresher courses in which theological study, and the study of teaching method and organisation, are both given their appropriate place. The chief difficulty about such courses is to find the best time for them. In order to be of sufficient value they need to be longer than a week in duration and a fortnight is the barest minimum. A month would allow time for good work to be done.* We should gain much if it came to be realised, not only by those in authority, but by every one, that it was eminently right for a man to be freed for a month after his first two years' service, in addition, of course, to his holiday, for the purpose of renewing his equipment as a teacher. The practical difficulties are immense, but unless we can meet our difficulties in this and in many other matters and overcome them, we cannot hope to succeed.

If some such plan could be devised and carried out with regard to our ordinands and younger clergy

* St. Christopher's College, Blackheath, is planning an annual short term for clergy, divided into two halves, but with the hope that some will take both.

it would surely, at no distant date, make a decisive difference to the solution of our problem.

The deciding factor in the whole situation lies in the degree to which the clergy can be helped to lead adequately a real educational movement. This is a point which it is impossible to exaggerate. A line of practical policy would be to aim at getting at least one especially equipped man in each rural Deanery who would be capable of giving a lead and of acting as a consultant and guide. Special vacation courses should be available for such of the younger clergy as show signs of special ability as teachers with a view to securing a supply of quasi-specialists. As things are at present it is an accident, and a comparatively rare one, if a parish priest has given any special study to the subject of education. This is a position which could be ended if a deliberate diocesan policy were adopted, and the continuation of which involves the impossibility of the development of adult religious education on any considerable scale. Let us emphasise again that the need is for men who know the method as well as theology : for men who can show the more excellent ways of helping and persuading adult folk to learn religion. Every parish priest longs to do this, but so often fails to accomplish it, not only in a large way, but in any way at all. The leaders will be themselves parish priests who know the actual problems and conditions of parochial life, but who also know ways that help to solve the difficulties. Even so, we still hear the cry, "You would never get my people to do that." But it may not unreasonably be hoped that good methods would gradually approve themselves, as they have already to a considerable extent in children's religious education. That part of the need then for which we especially look to the clergy for solution is the production of some specialists amongst the parochial clergy who can lend their aid to their neighbours.

Apart from the parochial clergy, what resources for imparting religious education to adults do we already possess? Side by side with this question we may also further inquire whether the utmost use is being made of such resources. It is certain that a great deal more use could be made of university help. The possibilities which already exist for the arrangement of University Extension Courses and Tutorial Classes on religious topics are insufficiently realised. Because such lectures cannot include doctrinal subjects, on a denominational basis at any rate, it is not wise to neglect to secure by these means first-rate biblical and historical courses.

Lately there has been considerable modification in the Board of Education's regulations* with regard to University Tutorial Classes eligible for a grant. Courses "which aim at the scientific study of the documents, history, and philosophy of religion" are now included in the list of subjects permissible for the purposes of a grant. This provision, whilst intended to rule out all denominational religious courses, opens the door wide to courses on the Old Testament, New Testament, Church History, and Comparative Religion. Wherever possible it should be somebody's concern to arrange such courses and to encourage the use of them. It is not only that they constitute in themselves a valuable means of adult religious education, but they may be of immense value in helping us to secure teachers. There can be no doubt, for example, that a systematic attempt will have to be made to enlist as teachers some of the multitude of educated men and women who, for the most part, hold aloof from the teaching work of the Church. Few of these, indeed, will probably achieve sufficient academic knowledge to undertake "advanced" classes, but very many

* Board of Education (Adult Education) Regulations, 1924; ch. i., Section 2 (*e*).

could, and certainly should, be encouraged to equip themselves for the variety of teaching which we are calling " elementary " for the purposes of this chapter.

But if we are to get any response it will come only as we offer means of equipment. The experience of today from many directions shows that men and women, especially young men and women, will take up quite strenuous and exacting work, involving often drudgery, provided that the job is a thorough-going one and that they are put in the way of doing it well. It is not far-fetched to suppose that there are very many men and women in the Church, of education and with intellectual power and interest, who could be drawn into a genuine educational scheme. Many hold aloof from " church work " because it appears to them futile and trifling. They imagine that " taking a class " would do nothing more than involve them in a weekly waste of time on religious platitudes and superficialities. Those who train teachers know from experience that a far greater number of such people exist today than is commonly supposed. They want a real task involving a genuine demand on their powers. But if the task is a serious one, then, before they will undertake it, they will require an opportunity of equipping themselves for it. What these people cannot bear is to be expected to do something for which they know they are not fully equipped.

The work of the Church Tutorial Classes has already been mentioned. Here again a twofold purpose should be constantly maintained. The object of the classes is not only to educate the members of them for their own sakes, but to inspire and equip, on the academic side at any rate, teachers for the work of adult religious education. A parish or a district in which the classes have established themselves will not be in lack of Bible class or study group leaders. From this point of view alone the promotion of such

classes ought to receive far more support than at present.

Do we make sufficient use of the help of professional teachers of all grades? There is a natural limit to the demand which can be made upon those whose regular work is already very exacting. But it is worth while remarking that those who are engaged upon the teaching of children often welcome the relief of teaching adults. Many of these teachers would be glad of any guidance offered to them with respect to the study of religious subjects.

To complete our survey of the available teaching material, we call to mind the large amount of voluntary service which is already being given, ranging from the Sunday school superintendents, who make a considerable contribution with regard to the religious education of their teachers, to the kind of help enlisted by the Church Tutorial Classes Association.

An increasing number of women teachers who can render good service has resulted from the improvement which is being made in the training of professional Church workers. The Inter-Diocesan Council for Women's Work, in giving recognition of various grades of equipment, is already encouraging such workers to be trained to a higher degree of proficiency than formerly, and with good effect.

In the Lay Readers' Association the Church possesses an agency which may be made most fruitful in the production of teachers. There is room for a type of Lay Reader who will specialise in this work and equip himself particularly for it. The same is true of Women Messengers. Primarily Women Messengers are evangelists, but is there any reason why they should not also recruit and train teachers of adults?

Our review of the available resources leads us to the conclusion that the provision of a sufficient number of teachers need not be considered by any means hopeless.

By a sustained effort to promote University and Church Tutorial Classes, and by a continued effort to raise the standard of efficiency in the accredited workers already employed, we may hope to be able to train teachers for the task in hand. But we have also to rouse the rank and file of the Church to a vivid realisation of the Church's mission as a teaching body. Nor can this be done only or mainly by public utterance or printed manifesto. Most of our teachers will have to be recruited individually. Once again the main responsibility will fall upon the individual parish priest to imbue individuals with a sense of vocation, to inspire enthusiasm, and to encourage to the sacrifice and toil involved in preparing for this work.

But besides the academic equipment or, to put it more simply, the knowledge of the subject-matter, all teachers of religious subjects need a knowledge of method. Fortunately most people nowadays realise this, and the difference between mere lecturing and real teaching is becoming more and more appreciated. The art of the presentation of the subject, the technique of discussion and "research" methods of teaching, the stimulation and guidance of students' independent work, the use of books, of apparatus, of blackboard, all this and much more does not come, except to a few geniuses, by the light of nature, and we must be able to give training in method to those whom we employ as teachers. Nor does it follow that because "method," has been studied with regard to the teaching of another subject that no special study of method as applied to religious teaching is required. Moreover, it is often apparent that the professional teacher is failing badly as a teacher of religion because he has never consciously and thoughtfully applied to it the principles of method which he would use for some other subject.

Wherever possible we ought to provide training in method. Such training will be not only theoretic

but practical. Of course, nothing is so satisfactory as a residential course. The Certificate students at St. Christopher's College, Blackheath, give approximately half their time for two years to the study of the theory and practice of teaching. The College is willing to take students for shorter periods for the study of teaching method.* At present, no other college exists for the training of leaders of religious education. We have, however, to consider the much larger number of teachers who cannot contemplate a residential course. For such teachers local schools of method should be provided. These may take the form of a series of weekly classes, or of training weeks, resident or non-resident, or of week-end conferences, or even summer schools. Week-end conferences and summer schools would include lectures on subject-matter as well as method. There is naturally only a limited usefulness in such gatherings from the academic point of view, but they can be, as is the Vacation Term for Biblical Study, a great means of refreshment for teachers, stimulating them to plan and carry out another year's course of private study. From the point of view of the study of method these schools and conferences could be made most valuable, since the theoretic side of this study is capable of fairly concise statement. No doubt summer schools and week-end conferences have multiplied exceedingly, and some there are who will deplore the arrangement of yet another series, but we would urge that a distinction might be made in favour of efforts to bring people together to learn rather than to talk.

There is a need for some trained leaders to do for adult religious education what the diocesan organisers are already doing with conspicuous success in the

* No certificate is given for short courses, except for a year's course in the case of one already trained in theology.

training of Sunday school teachers. They would not only be able to organise local schools and conferences on method, but also to hear classes taken, and give helpful criticism when a teacher was sensible enough to invite it. The work for the Sunday religious education of children, as now carried on, is most suggestive for the purpose of adult religious education, especially with regard to the training of teachers.

At this point it becomes evident that the whole task of organising and stimulating adult religious education, including this vital question of the training of teachers in subject-matter and method, demands a definite, though not necessarily intricate, organisation on a diocesan basis. It is of first importance to provide for a certain number of key people in each diocese. The arrangements for their work and the details of their programme will naturally vary according to the needs and circumstances of each diocese. First, then, a director of adult religious education appears to be a practical necessity. He will be responsible for bringing the whole subject prominently before the diocese. Further, he will aim at securing the utmost use of all possibilities for adult religious education already existing, and lay plans for the provision of classes at suitable centres for teachers and group leaders, and of week-end conferences and summer schools. In addition, he will endeavour to promote ruri-decanal associations for adult religious education with the object of having groups of people bent on providing new facilities for the work where necessary, and of securing the best and fullest use of those, if any, already existing. Such associations may come to be of the greatest use in giving central societies like the Church Tutorial Classes Association a point of contact. The director should have the support of those specially trained parochial clergy whose existence we have

already desired, and of the trained lay reader or leaders to whom we have referred. With these he will be in close touch as agents for the development of the work.

It is important to have a scheme for encouraging the highest possible standard for all teachers by the provision of a system of "recognitions" obtainable by examination. No compulsion can be used, of course, and there are some teachers who will not submit themselves for examination. But there is little doubt that the existence of certificates, dependent upon examination or the production of satisfactory qualifications, tends strongly to stabilise a standard. The ideal is to require every teacher to seek such "recognition." The example of the teachers of our "advanced" classes, who are generally graduates, would have considerable influence in inspiring others to work towards their ideal.

So far as women teachers are concerned the plans of the Inter-Diocesan Council for giving graded recognition to workers, voluntary or professional, of their theological and educational training has already had an excellent result in this respect.* A bishop's certificate in each diocese for teachers of adults, having an inter-diocesan valuation by means of an Inter-Diocesan Board, would be not only an incentive to teachers, but a means of keeping the standard high. There should be no difficulty in arranging a satisfactory system through the combined agency of the Inter-Diocesan Council of Women's Work and, pos-

* The Inter-Diocesan Council gives recognition in five branches: of these Branch 1 is Theology and Branch 4 Education. Each branch is graded into three divisions. In Branch 1, Grade A is an Honours degree standard ; Grade B is a Pass degree (or lower class of Honours), or a high non-graduate standard ; Grade C is thorough, but not difficult. In Branch 4, Grade A is University Diploma ; Grade B, Training College Course ; Grade C, simple theoretical and practical tests.

sibly, the Lay Readers' Board. But this is a matter which an Education Council of the Church Assembly, such as the Bishop of Manchester's Group desires, would organise.

No more need be said about the machinery for the provision and training of teachers. It is not machinery that is wanted to solve the question, but an inspiration. Such an inspiration some have found in the vision of a Teaching Order, in which would be banded together, as servants of the Teaching Church, men and women who had this one thing as a common bond that they were one and all teachers for Christ's sake. This Order would include not only those who were teaching Religion, but all teachers of whatever subject who desired to regard their work as being, what all true education is, God's work. Such an Order would bring together the professional and the volunteer, university professor, public school master, day school teacher, Sunday school teacher, and tutor of the tutorial class. It would by its very existence be a witness of the Teaching Office of the Church, and by its prayers and labours an inspiration to every member of the same in his vocation and ministry.

SYLLABUS OF THEOLOGICAL STUDIES AND EXAMINATIONS FOR CANDIDATES FOR HOLY ORDERS AND EXAMINING CHAPLAINS OF THE EPISCOPAL CHURCH IN AMERICA, A.D. 1925.

§ 10. Religious Education.

I.—THE PLACE OF RELIGIOUS EDUCATION IN THE CHURCH.

(*a*) History of religious education.

(*b*) The present status of religious education.

1. The defective religious education of the present.
2. Typical efforts towards improvement.
3. Information and nurture in religious education.

(*c*) The problems of contemporary civilisation that demand a greater emphasis on religious education.

1. Religion in the family.
2. Religious education and moral training.
3. Religious education and public education.
4. The social significance of religious education.

(*d*) The purpose of religious education.

II.—PRINCIPLES OF RELIGIOUS EDUCATION.

(*a*) Contribution from the science of education.

(*b*) Contribution of psychology.

1. The characteristic of the stages of mental development.
2. Adaptation of material.

(*c*) Principles as applied to content—The Bible, the Catechism, the Prayer Book, etc., in the light of history and the present world need.

III.—METHODS OF RELIGIOUS EDUCATION.

(*a*) In the home.
(*b*) In the Church school.
(*c*) Adult groups.
(*d*) Training of teachers and leaders.
(*e*) Supervision.
(*f*) Special problems.

1. Worship.
2. Confirmation instruction.
3. Educational aspects of clubs, guilds, etc., within the Church.
4. Recruiting for service.
5. The Church's work with students in schools and colleges.
6. General, diocesan, and interdenominational organisations.

CHAPTER VI

THE PLACE OF READING IN ADULT RELIGIOUS EDUCATION

BY

THE REV. EDMUND SARA, M.A.

Director of the London Diocesan Council for Youth. Hon. Secretary of the Bishop of Manchester's Group for Adult Religious Education.

The necessity to make provision for individual reading in any scheme of adult religious education.

I.

The importance of individual study in education.
The class text-book.
The need for many more short and cheap text-books for use in classes.

II.

The importance of general reading around the subject of the class.
Reading for the elementary student.
Specialised reading for the advanced student.
Adult religious education and general reading.

III.

Libraries from which books may be borrowed.

(A) The Public Library Service.

(*a*) The County Library.
(*b*) The Town Library.
(*c*) The Central Library for Students and its "Outliers."

(B) Other Libraries.

(*a*) Postal Libraries.
(*b*) Libraries belonging to Central Societies.
(*c*) Local Libraries.

CHAPTER VI

THE PLACE OF READING IN ADULT RELIGIOUS EDUCATION

In the previous chapters of this book the writers have had mainly in mind the provision of classes and lectures by means of which groups of adults may receive instruction in religion. Such classes will not achieve all that they might unless the students are being helped to study and to think for themselves. The individual reading which this necessitates will involve—for the tutor—both the provision of books and help in reading them.

This chapter deals first with the use of class text-books, in the second place with more general reading and, in the third place, it gives particulars of some of the libraries from which books may be borrowed for the use of students in adult religious education classes.

I.

Experience has proved that a class—be it a tutorial class or a shorter course of lectures—is of immensely more value to the student if some one small text-book is used as a basis of the instruction and as a help to discussion. If adult religious education spreads, it will touch an ever-increasing number of men and women who are unskilled in note-taking. Full discussion at the end of the lecture or instruction will do much to make up for this, but nothing will take the place of the private study of the text-book at home. This is being realised in the education of children.

The Dalton plan and the Mason method have revolutionised class work, while the same principle is being applied to religious education in self-teaching and in what are sometimes miscalled "research" methods. It will be sad if in adult religious education we do not profit from this work of educationists. Every instruction should be prepared for and followed up by private reading, and nothing can take its place. To this should be added the fact that the reading of a small text-book straight through at the beginning of a course will give the student a necessary view of the whole subject and enable him to relate any single instruction to the whole.

This raises certain practical problems. The first is that text-books which can be so used for classes are not yet very common. We have the great works of scholars. We have an ever-growing number of pamphlets and very small books of a general character. But we have very few suitable text-books for adult religious education classes.

Some efforts to provide such books should be mentioned. The Church Tutorial Classes Association have caused to be published three text-books for use in their classes which are admirably suited to their purpose and serve as an illustration of what is needed—viz., *A Study of the Old Testament*, by J. W. Povah, B.D.; *A Study of the New Testament*, by D. Bruce Walker, B.A., B.D., and *A Study of World Evangelisation*, by David Jenks. The Church of England Sunday School Institute is attempting the same task with a view to classes for the training of teachers. The Institute has produced, for instance, *The Teaching of the Old Testament*, by A. W. F. Blunt, B.D., and *Our Treasury of Praise and Prayer*, by J. R. Darbyshire. Moreover, there are several books recently published by S.P.C.K. which would serve as text-books, as, for example, *A Bondman of the Lord*, a simple life of St. Paul.

But when all this is said it must be acknowledged that there is room for many more. In particular, it may be suggested that small text-books on Christian doctrine are especially needed; while there seems to be no single history of the English Church which is both adequate and yet small and cheap enough for a class, let us say, of Sunday school teachers.

However cheaply such text-books may be published, there will usually be some members of a class who hesitate, or really cannot afford, to buy them. In one diocese a scheme has been thought out for the provision of text-books for each student in some dozen or so classes which are constantly at work during the winter months. At the beginning of each course the members of the class are asked, if possible, to buy the text-book. Those who are unable to do so borrow a copy for the term for which they pay a few pence. At the end of the course the student may pay the remainder of the cost of the book or return it. Those which are returned are used again next term and gradually pay for themselves. Experience has shown that the majority of those who borrow books at the beginning of the course buy them at the end. Whatever plan is adopted for the provision of text-books, the fact remains that without them much of the instruction and discussion in the class is wasted.

II.

In addition to the study of a definite text-book it is, however, important that tutors should encourage more general reading around the subject of the text-book. If this is to be so, then it is of great importance that the reader should be wisely guided in his choice of books. He may have access to libraries in which books, good, bad, and indifferent, repose side by side. Municipal libraries, and other public libraries of various kinds,

may be within his reach. It is no small part of the function of tutors and teachers to help their pupils in the choice of books.

Our choice of books will be determined by the purpose we have in view. Some will supply the needs of advanced readers, while others are suitable for beginners. Both the books themselves and the mode of reading the books must be adapted to the individual students who use them.

Again, a tutor, who is seeking how best to guide the reading of a group of people whom he has collected, will probably be faced with the difficulty that most of his class have read nothing since leaving school except novels and the daily paper. Frequently it is but the most elementary knowledge of religious subjects that can be assumed. And, indeed, there may be much that has to be unlearned. For, as has been suggested in previous chapters, popular notions of religion are often the veriest caricatures of the truth.

In suggesting books for reading the tutor will always keep before his mind the necessity of rousing and sustaining interest in the subject. If, for instance, he proposes a study of missionary history and problems, he will not suggest, as an initial step, that his pupils should work through the five Reports on the World Call. He will begin with some book of fascinating interest which is at the same time stimulating to thought. Such a book as *Black Treasure*, by Basil Mathews, will meet the need. The effect of such a book will be to open to many readers a new world of ideas. For the first time missionary work will begin to take its place among the things which are felt to touch reality in this active and pulsating world. It will be seen to stand in close connection with the problems which are agitating statesmen and which fill so large a place in international politics. The interest so aroused can then be utilised for the study of a larger

book, such as Oldham's *Christianity and the Race Problem*, with its attempt to find an answer to the tremendous questions which are so anxiously debated alike by the Council of the League of Nations and the authorities of the Church.

Modern missionary literature is of a high order, and the tutor should have no difficulty in leading his pupils along lines of study in which interest will be sustained throughout. But each pupil should be treated separately, his individual tastes consulted, and books suggested which will be congenial to his temperament.

Missionary work has been given as an example of the method of reading. But the same principles hold good in all branches of religious study. Always the tutor must aim at rousing the reader's interest and at getting him to think for himself. He may not be able to take his pupil very far, for, after all, it is only a small minority that can ever become serious students. But he may succeed in making the Christian faith a living thing in the pupil's mind. False ideas, that have somehow been imbibed from the conventional notions that pass for Christianity, will drop away, and religion will be recognised as something that has an urgent claim upon a man who wishes his life to be a contribution towards the progress of the world.

Next let us consider the more serious student. He will be, at least in some degree, a specialist. His studies will be focussed round a single subject, and his aim in selecting books to read will be to attain the highest proficiency possible in one particular line of thought.

Let us consider, in the first place, this student's study of the Bible. It should be both general and particular. It has been said that an educated man is one who knows something about everything and everything about something. This saying contains just about the amount of truth usually found in epigrams.

Certainly the student of Theology should have an intellectual grasp of the meaning, contents, and character of the Bible as a whole. He should also possess a knowledge, as complete as he can make it, of some one branch of biblical study.

To secure the first attainment he will read books of a general character, covering a fairly wide field, both on Old and New Testament subjects. This will then be supplemented by detailed study of selected books of the Bible with the aid of good commentaries. For some specialist types of students, or, from certain points of view, for more ordinary students, the patristic commentaries still have a value. They are often remarkable for a depth of spiritual insight and for beauty of thought. Many of their gems, however, may be gathered from commentaries of our own day. Without doubt, for the general student, choice should be made from the most modern commentaries. For biblical science is advancing very rapidly, and it is a real loss not to take advantage of its most recent attainments.

How should a commentary be read? Perhaps not continuously. It is apt to become wearisome. The essays and excursuses, which any good monograph contains, should be carefully analysed and annotated. But many will find it best to have the study of such a book in hand for some considerable period, giving to it only part of the time which the student has available for reading, and working at it concurrently with other books. It is important to remember that the Bible itself must always be a subject for study. Books about the Bible can never take the place of the actual text.

Next, in regard to general theological study, the books offered to us may be divided into two classes—the big books and the little books. For the true student the maxim " Read the big books " is a sound one. These are the books which treat the subject with really solid scholarship. Their aim is to present their thesis

in the fullest light of modern knowledge and research. Their supreme love is the search for Truth. They eschew partizanship and special pleading. Such books deserve to be read with the greatest pains, and with an ungrudging expenditure of time and care. They will not yield their full harvest to one who luxuriously reads them in an armchair.

How then should such a book be studied? Many will find it a useful plan to read it straight through in the first instance, and then to return and re-read it with pencil and paper in hand, making an analysis of it, chapter by chapter, noting down queries and comments. If two such books can be found, treating the subject from different points of view, it will be very instructive to compare them with one another. It will help the student to gain a depth of vision such as that provided by a stereoscopic picture. The clash of presentment raises problems and questions in seeking the answers to which the mind is broadened.

But though the big books come first, the little books also have a legitimate place in a student's library. Here, indeed, special care is necessary. For many such books are mere snippets, many are partisan in character, and many go round the real problems of the subject, instead of honestly facing them. While it is always possible for the pretentious book, like Euclid's line, to have length without breadth, the little book, on the other hand, may be both superficial and narrow.

Mention has already been made of text-books which are provided for class study. These, although they are usually short, need not be either superficial or narrow. They do not, as a rule, claim to give an exhaustive view of their subject, but form an introduction to the wider reading about which we have been speaking.

Both the study of a text-book and the wider reading around the subject, which should be encouraged, will,

we hope, lead to an interest in more general literature. We shall not, necessarily, give to all such reading the same intensive study as is proper to the specialised branches of our work. Many books of true educational value will yield to us what we require from them as a result of a single quick reading. Such, for instance, are good biographies, the chief value of which lies in the picture they give of a great personality or the ideal expressed in noble character. It is sufficient that the book be so read that this picture or ideal stands out vividly before our eyes.

Our reading of this type should be as catholic as possible. For a knowledge, however superficial, of many sides of human activity and human thought will add to the fruitfulness of our own mental and spiritual life. Such discursive reading, by itself, would, of course, be disastrous. It would lead to a shallow, dilettante existence. But, when combined with earnest study of the particular subject which lies at the centre of our thoughts, it is a safeguard against that cramping narrowness of vision which is the besetting sin of the specialist. Darwin has told us how his exclusive interest in the study of one branch of science led to the atrophy of his artistic sense. True education is that which cultivates all the faculties of mind and spirit, and brings them all into a harmonious unity that serves the central purpose with which life is lived.

III.

Before we come to a description of some of the sources from which students may obtain books, it may be well to remind the tutor that libraries have only a limited number of copies of any one book. It will help the class, therefore, if, in suggesting books, the tutor would give several on one subject in order that students may not be kept waiting. In some cases it is possible

to obtain a box of books on the subject which can be used for some weeks, being passed round in turn to members of the class.

A.—The Public Library Service.

The past ten years have witnessed a very extensive development in the Public Library Service, but the facilities available are not by any means generally known. For many years there has been a public library in most cities and in a large number of towns, the adequacy of the service varying according to the interest taken in it by the inhabitants and the amount of income provided for its upkeep. But whilst most cities have a very efficient system, small towns—with few exceptions—have been unable to supply their readers with the books they required, and, until 1916, rural districts were almost entirely without a library service of any kind. In consequence, during the last few years, the problems of the small towns and the rural areas have been the special care of the Carnegie Trustees, and it may now be said that, for the first time, a National Library Service is in being. And, given an increased book supply and the greater public interest and support which invariably follow, there is no reason why it should not become, ere long, a vital factor in the social and educational life of the people.

(*a*) The County Library.—This, with few exceptions, is—in its organisation—still the simplest form of library. It is really a co-operative arrangement between small towns and villages in a county. Actually it is administered by the county education authority, which provides a central book store, usually in the county town, from which collections of books are supplied to distributing centres throughout the county. When in full working order the county library serves all rural districts and all small towns which do not possess independent public libraries.

The local collections of books, which vary in size according to the population of the locality, are housed in the village school or in an institute, and are exchanged every three or four months, new supplies being sent from the county store.

As indicating the widespread acceptance of the county principle, it may be mentioned that, at the end of 1925, only five administrative county authorities in Great Britain had not adopted some kind of county system—viz., Lincoln (Holland), Rutland, Isles of Scilly, Carmarthen, Argyll. In Ireland fourteen counties in the Free State and three in Northern Ireland possess libraries.

(*b*) The Town Library.—The public libraries in cities and large towns need only be mentioned in passing. The fact that many of them are housed in imposing buildings helps to give them the civic prominence to which they are entitled and directs general attention to them; and, where the service is reasonably adequate, it is well known and well used.

The case of the library in the small town is, unfortunately, less happy. Too often it is true that, while the building is all that can be desired, the book supply is quite inadequate both in quantity and in quality to meet the demands of the reading public. The reason for this is that the mere upkeep of the building of an independent library in a small town absorbs so much of the income that little or nothing is left for the purchase of new books. This inadequacy has been more fully realised of late by contrast with the comparative success of the county library.

The underlying principle of the county library system was co-operation, and experiments are, therefore, being made to solve the small town problem by linking up the town with the county. The usual arrangement is for the town library committee to pay to the county a small annual sum in return for which a collection

of books is received for the use of the town. At the end of a given period, ranging from three months to a year, the books are exchanged for a new collection.

An objection to this arrangement is sometimes raised that the books do not become the property of the town library. It is not advisable that the whole of the small town's book-buying allocation should be paid over to the county. A proportion—say one-half—of the annual book fund should still be expended on books which will remain the property of the town, only those being added to the town's stock which are likely to be of permanent interest. The town collection might even, in course of time, be made to serve as a reference library for part of the county with which it is co-operating.

(*c*) The Central Library for Students and its "Outliers."*—One of the most important developments of the past ten years has been the establishment of the Central Library for Students. The main function of county and small town libraries is to provide books for the general reader. There exists, however, a smaller class of readers, namely, the men and women who desire to make a serious study of a particular subject, and whose needs may be of a highly specialised type. The Central Library for Students provides a central pool from which readers may obtain, by post, books of a serious kind which are not in their local libraries, provided that the cost is not less than six shillings or (normally) more than two guineas. Application to the Central Library is made through the reader's local library.

Collections of books of a reference character may, under certain conditions, be supplied to adult classes, either through the local library or through societies; but the whole question of books for classes is one which

* The Central Library for Students, 9, Galen Place, W.C. 1.

presents difficulties and on which no definite policy has yet been formulated. The Central Library does not undertake to supply ordinary text-books which students attending regular courses of study require continually throughout their curriculum.

Even in the organisation of the Central Library for Students the idea of co-operation finds a place. In the libraries of learned societies, research foundations, and technical institutions, there are in existence valuable collections of rare and specialised books, which are not normally available to persons other than members of the particular associations. The Trustees, therefore, make grants to specialist libraries, in return for which their contents, with a few exceptions, are made available through the Central Library. Libraries which are linked to the Central Library in this way are called "Outliers."

One further point should be mentioned. The great increase in library facilities has led to a correspondingly increased need for guidance to readers in the choice of books. This need may be partially met by the issue of annotated catalogues, special book lists, and the publications of such bodies as the National Home Reading Union; but the growth of the library movement has opened up a wide field for personal service on the part of those who are qualified to advise. In large towns and cities the chief librarian and his assistants fulfil this function, but the county librarian cannot have the same contact with his readers. There is, therefore, a great opportunity, both in town and country, for those who, while not occupying any official position in the library world, are nevertheless competent to advise men and women in their reading, and who are concerned with the welfare of their fellows.

B.—Other Libraries.

(*a*) Postal Libraries.—1. *Dr. Williams' Library*, 14, Gordon Square, London, W.C. 1. Dr. Williams' Library, founded in 1716, is primarily a theological library intended for the use of ministers, students, and other persons engaged in the study of Theology, Ecclesiastical History, Comparative Religion, and kindred subjects. It will also be found useful for the study of History, Philosophy, Economics, the History of Language and Literature and Classical Literature, both ancient and modern.

There is also a Reading Room, open from 10 a.m. to 5 p.m. daily, except on Saturdays, when it closes at 1 p.m.

2. *Industrial Christian Fellowship*, Fellowship House, 4, The Sanctuary, Westminster, S.W. 1. The Industrial Christian Fellowship has a postal lending library, in connection with its courses of study by correspondence, of books on Industrial, Social and International Questions from the Christian standpoint. Entrance fee, 2s. 6d. Running fees, 2d. per week per volume and postage both ways. There are special inclusive terms to those taking regular courses of study.

3. *Dr. Bray's Library*, 15, Tufton Street, S.W. 1. The revised rules of this library system provide for groups of clergymen and lay members of the Church, numbering not fewer than twenty-five, and each subscribing four shillings a year, to have every year new books to the value of at least £9. At the end of the year the subscribers have the opportunity of buying the books for half the net price. This system is adopted in a hundred and twenty centres at home and overseas. The S.P.C.K. offers annual grants of its publications to those libraries of the Associates which admit lay members.

(*b*) Libraries Belonging to Central Societies.—1. *Mothers' Union*, Mary Sumner House, Tufton Street, S.W. 1. The Library contains over 5,000 volumes, classified under the following heads : (1) Method in Teaching, (2) Holy Bible, (3) Prayer Book and Church Doctrine, (4) Devotional Books, (4) Church History, (6) General Reading, (7) Books for Mothers' Meetings, (8) Missionary and Overseas, (9) Miscellaneous, (10) Books for Children.

The books can be borrowed either personally or through the post by all members of the Mothers' Union and their friends, and also by clergy and others interested in religious education. Subscription, for non-members of the Mothers' Union, 5s. a year.

2. *Christian Evidence Society*, 34, Craven Street, Strand, W.C. 2. The Library, consisting principally of books on Christian Evidence, is free to members of the Society and to all clergymen. The library is open daily 9.30 a.m. to 4.30 p.m.; on Saturdays 9.30 a.m. to 12 noon. Books may be taken away, gratis, under the usual conditions.

3. *Bede Library of the Christian Faith*, 236, Abbey House, Victoria Street, S.W. 1. The Library was founded in 1919 to enable inquirers to discover and become acquainted with the best works in exposition and defence of the Catholic faith. The ordinary subscription is 5s. per annum for two volumes, but no charge is made for the use of the Reading Room. Books are delivered only on personal application, and are not sent by post. The library is open from 11 a.m. to 2 p.m., 3 p.m. to 6.30 p.m., and on Saturdays from 11 a.m. to 2 p.m.

4. *Corporation of the Church House*, Westminster, S.W. 1. The Library of the Church House contains upwards of 35,000 volumes of books and about 15,000 pamphlets, and is specially rich in works relating to Liturgiology, Ecclesiastical History and Biography, and to Dogmatic

and Practical Theology. There is also a Hymnological Collection, containing about 10,000 volumes and manuscripts. The subscription is £1 1s. per annum, which includes membership of the Church House. The library is open from 10 a.m. to 5 p.m. daily, and on Saturdays from 10 a.m. to 1 p.m.

5. *Sion College Library*, Victoria Embankment, E.C. 4. The Library is open daily from 10 a.m. to 6 p.m., and on Saturdays to 1 p.m., when all Fellows of the College and licensed Curates at the Churches of Fellows may study in it. They may also borrow books on payment of an annual subscription of £1 1s. Other clergy, resident within the Dioceses of London, Southwark, Canterbury, St. Albans, Rochester, Chelmsford, Winchester, Chichester and Oxford, are eligible for membership at annual subscriptions of £1 11s. 6d. for Incumbents, or £1 1s. for Licensed Curates.

Missionary Libraries : Society for the Propagation of the Gospel, 15, Tufton Street, S.W.1. The Lending Library contains over 16,000 books dealing with all subjects connected directly or indirectly with the history and development of missionary work throughout the world. Additions are made to the library continually. Special arrangements are made for Study Circles, Parochial Libraries, etc. A catalogue of the chief books in the library may be obtained, price 1s. net (by post, 1s. 3d.). Open to all readers. Annual subscription, 7s. 6d., or 2d. per volume. To subscribers books are sent post free.

Church Missionary Society, Salisbury Square, E.C. 4. The Library is open to all readers and contains books of all societies. There are three classes of subscribers for whom particular provision is made, viz.: (*a*) Unions or Groups of Readers ; (*b*) Individual Readers ; and (*c*) Study Circles. Books may also be borrowed for reading at working parties, meetings, etc., at a charge of 1s. for the session.

C.—Local Libraries.

Bodies Dealing with Higher Religious Education : 1. *Central Church Reading Union.*—The London Diocesan Branch of the Central Church Reading Union has a large Postal Library for the use of members at the Porch Room, St. Edmund's Church, Lombard Street, E.C. 3. There is also a small central library in connection with the *Bath and Wells* Diocesan Higher Religious Education Society, and local libraries at Bath, Clevedon, and Weston.

2. *Diocesan Boards of Women's Work.*—According to the answers to the inquiry made before the publication of *Materials for the Study of Adult Religious Education*, four Diocesan Boards have libraries for the use of women workers.

3. *Diocesan Sunday School Organisations.*—An increasing number of Diocesan Sunday School Organisations now have libraries for the use of teachers.

4. *Church House Libraries.*—Church House libraries, other than that of London, are in existence ; and particulars of these may be obtained locally.

CHAPTER VII

ORGANISATION AND FINANCE

BY

MRS. FORBES,

Secretary of London Diocesan Board of Women's Work.

1. The True Meaning of "Organisation."

2. Suggested Council to Promote Adult Religious Education.
   (*a*) A survey of diocesan agencies and committees already at work.
   (*b*) The formation of a Diocesan Council.
   (*c*) The work of the Council.
   (*d*) Relation of the Council to Societies.

3. Details of Local Organisation.
   (*a*) Staff.
   (*b*) Finance.
   (*c*) Parochial Organisation.
   (*d*) Central Organisation.

CHAPTER VII

ORGANISATION AND FINANCE

THERE is, in many people's minds, a just dread of "over-organisation," by which they mean an emphasis on machinery as an end in itself, with a failure to recognise that the ordinary business of the Church is not to produce efficient machinery but to save souls.

To say this is not to imply that lack of method is excusable, but to restate emphatically that no method of organisation can be successful which has not evangelisation as its first object; no lesser aim will move men to the sacrifice which is the secret of co-operation. Organisation must be religious to the core; its method inspiration, not domination. Bodies which nominally co-operate will not subordinate their sectional interests to another "organisation," and organised persons are apt to resent restrictions. Nothing less than the attempt to combine for the great purpose of finding together a better way of leading men to an intelligent love of God can inspire in every member of a committee the spirit of forbearance and sacrifice.

The first question before us in this chapter is how best to deal with the problem of organising adult religious education in a diocese, looking at it as a whole. At present it appears that very few dioceses have evolved a programme and machinery for adult religious education; in fact, the Church has as yet made no serious corporate effort in this direction. On the other hand, many diocesan committees and societies undertake work which includes or directly affects the teaching of grown-up persons, though it is probably

true that in the majority of cases this "teaching of grown-up persons" is a very different thing from "adult education" as outlined in the previous chapters.

Suggested Council.

The present proposal is to form a representative body of persons who, with the ideals and methods of adult religious education in their minds, will inspire, co-ordinate, and supplement, but not over-ride, the work of the various existing committees and societies.

Survey of Diocesan Agencies.—The first step towards the formation of such a body would be to ascertain what agencies are already at work in the Diocese; and it will be found that these may roughly be divided into five groups:

(*a*) The clergy.

(*b*) Official lay workers, men and women.

(*c*) Various diocesan committees concerned with the education of adults.

(*d*) Church societies.

(*e*) Certain interdenominational or "secular" bodies, such as the Student Christian Movement; Y.M.C.A.; Y.W.C.A.; Workers' Educational Association; Local Education Authority; the National Federation of Women's Institutes.

Among the local diocesan committees some or all of the following may be found:

(*a*) The Cathedral Chapter, now again coming to realise its responsibility for leadership in the teaching office of the Church.

(*b*) An Ordination Candidates' Council concerned with securing adequate training for ordinands.

(*c*) A Board of Religious Education; in most dioceses too exclusively concerned with the elementary education of children, occasionally limiting its interest to the maintenance of school buildings, but in some

dioceses beginning to take definite responsibility for educational work among adults.

(*d*) A Readers' Board ; generally organising classes for Lay Readers as well as supervising their work as teachers.

(*e*) A Board of Women's Work ; responsible for training the official women Church workers, providing refresher courses, and undertaking educational work among women in parishes.

(*f*) A Council for Youth, or Sunday School Council; dealing with the education of Sunday School teachers, both in matter and method, and in many other ways touching the problem of adult religious education.

(*g*) A Missionary Council ; promoting local schools and study circles.

(*h*) An Evangelistic or " Mission " Council ; organising teaching missions, crusades, etc.

Add to this the work done by societies (in one diocese seventeen are known to be definitely committed to educational work), and it will be realised how very much energy, material, and experience is available.*

Formation of a Council.—The constitution of a Diocesan Council for Adult Religious Education will depend on the local circumstances of each particular diocese. It might, for instance, consist of not less than two representatives from each of the other Diocesan Com-

* Societies, of which the following may be taken as typical : (1) For Clergy : Central Society of Sacred Study. (2) For Teachers : National Society, Sunday School Institute. (3) For Laymen : Church of England Men's Society. (4) For Women : Mothers' Union, Women's Help Society, Fellowship of Marriage. (5) For Girls : Girls' Diocesan Association, Girls' Friendly Society. (6) General Study : Church Tutorial Classes Association, Central Church Reading Union, Society for Promoting Christian Knowledge. (7) Specialised Study : Christian Evidence Society, Church of England Temperance Society, Industrial Christian Fellowship, English Church Union. (8) Missionary : Society for the Propagation of the Gospel, Church Missionary Society.

mittees, together with a representative from the Diocesan Board of Finance, and a small number of co-opted members who would be specialists on the subject ; but it would probably be wise to begin in quite an informal way, allowing for gradual development.

It is of the first importance that the people who undertake this work should themselves have clearly grasped the principles ; and for that reason it has been found that, in practice, it is a good plan for the Bishop to nominate a small group who shall make it their business to get into touch with the Diocesan Committees concerned and co-opt from time to time keen members, until a representative body has been formed. The Diocesan Conference can then be asked to appoint the group as their official council. By this method no new machinery will suddenly be created, but a new spirit can be brought into existing work. It is wise, however, from the start to have fixed dates for meetings ; irregularity in this matter tends to destroy stability; as busy people cannot usually attend at short notice, and in consequence they lose interest.

There is no doubt that a great deal of propaganda work will have to be done if people are to be induced to change their methods. The successful formation and working of a full education council will largely depend on the preliminary meetings of groups of clergy and diocesan officials, at which the aims and methods of adult education can be fully discussed, and time set apart for corporate prayer and silence without which no spacious thinking can be done, nor generous sacrifice made and accepted.

In this, as indeed in all similar work, it is essential to secure the right man as organising secretary. The new council at long last deals with *persons*, not with *things*, and for that reason needs a man of wide sympathy and experience as well as of educational ability.

Many readers will be aware that certain dioceses are considering most interesting plans for religious education in which the cathedral is the central figure. At the time of writing, however, none of these schemes are sufficiently advanced to be presented here. In some quarters also there are proposals to make the Theological Colleges the centre of diocesan educational work, but the plans are not yet mature enough to be detailed in this book.

Work of the Council.—(*a*) There may be in some minds a certain anxiety as to the relation of a body of this kind to the various diocesan committees and societies; but it should be clear from the first that this council could not in the nature of things exercise any sort of authority over the activities of other bodies. The dangers of a too rigid "control" from the centre are seen by anyone who realises that elasticity is essential to any scheme for adult education, and that localities as well as persons have their own individual idiosyncrasies and must develop on their own lines. The Council is not meant to be a controlling body, but it could act as a clearing-house for information, and by facilitating friendly and informal co-operation it could prevent the waste of much money and effort.

(*b*) It would be part of the duty of the Council to see that there was adequate provision in the diocese for a programme fully graded, both in matter and method, ranging from elementary to university standards. It is most important that any given agency should know the full resources for securing both preparation for and follow-up of its own particular work; *first* because different areas and parishes have different interests, training, etc., and are at different stages of development; *secondly*, because specialised work is required for different groups in the parishes—*e.g.*, women's meetings, Sunday school teachers, etc.; *thirdly*, because it may be possible to concentrate on a

given area for a short period—*e.g.*, a Teaching Mission for a fortnight.

(*c*) The Council should organise local conferences to discuss carefully prepared agenda ; questions of general educational interest, and of local practice.

(*d*) The Council could receive specimens of all literature issued by the various bodies working in the diocese ; could report on these, and note any need for further material.

(*e*) The Council could do much to maintain a standard of efficiency of work and teachers. Certain bodies do already make efforts in this direction, but by no means all. If adult religious education is to be a real feature of Church life, it must be well done or the situation will be worse than before.

(*f*) The Council could undertake publicity work. It is not sufficiently realised that those outside official circles know very little of, and therefore cannot care much for, the work of Diocesan Headquarters. Far more publicity is needed, and more attention would be given to information grouped under suitable headings on one leaflet than to the dozen or score of unrelated leaflets which go straight into the waste paper basket because no selection seems possible. The systematic personal distribution of these leaflets should also be considered and arranged for. It is a fact that at present much successful work can, at the end of five years, be quite unknown to half the parishes in a diocese.

Relation of the Council to Societies.—Many societies existed long before diocesan committees were thought of, and they undertook certain work for and on behalf of the Church. Their machinery, literature, and wealth of experience are immensely valuable, and now that the Church itself is alive to the need and is prepared for corporate action, it is possible for the societies to take their place in diocesan life, represented by their Branch Secretaries on the Diocesan Council, who will

co-ordinate their own local educational effort with the general work which is under the guidance of the Council.

The Diocesan Council would probably find it useful to call a yearly conference of officials of diocesan bodies and societies to review the year's work. To make it effective a careful digest of activities should be prepared beforehand; the annual reports of the societies should be available, and a fully equipped bookstall should be arranged. Recommendations from such a meeting would be useful for the guidance of the Diocesan Council, and possibly also for the Central Advisory Council described below.

General Comment.—In working out any such co-ordinating scheme, it is probable that failure, where it exists, is due to practice rather than theory. Most people are agreed as to the value of co-operation, but not enough pains are taken over the tiresome detail work of making co-operation effective. Inter-representation of committees by people who are only moderately interested or who do not know the small details of their own work are practically useless. The secretary or some other person thoroughly conversant with both principles and routine should be appointed, and a systematic exchange of minutes would enable a secretary to judge as to the advisability of an immediate personal interview for discussion on particular points. Care should also be taken that every agent (secretary, lecturer, etc.) of the various Diocesan bodies and societies should have a clear idea of the diocesan scheme as a whole, and should see the place of his society or committee in that whole. This might prevent that exclusive interest in and jealousy for a particular committee which is liable to hinder general progress.

Staff.—It can readily be seen that, if anything like the above programme is to be carried out successfully,

it must be a first charge on a man's time. It is quite hopeless to add it as an extra to a man who is already doing full-time work. It is true that the organising secretaries of other committees (such as the Board of Women's Work or Council for Youth) will continue to arrange and carry out their own programmes; but whatever is necessary to supplement existing educational work, and the general organising, falls to the Organising Secretary of this new Council. A very considerable amount of clerical work is involved, and it is most disheartening to a keen man to find that a great deal of his time is taken up with duplicating, filing, indexing, etc., which could be done much more efficiently by a competent clerk. This section of the work needs to be well done from the outset. It is difficult to catch up afterwards when a review of work has to be made, and records are unavailable or are incomplete. It seems worth while to point this out, as not infrequently attempts are made to begin work of this kind with insufficient clerical help, and the results are most unsatisfactory.

Finance.—It is probable that, in most dioceses, the organising secretary can be given a post which will provide him with the necessary stipend without occupying the whole of his time. He might hold a canonry, or a cure which leaves him leisure to make this work his main interest. This is important, as parochial clergy do not readily trust the judgment or follow the lead of a man who does not appear to be having practical experience of the hundred and one difficulties to be encountered in ordinary parochial work. A travelling "official," however able, who has no cure of souls, will probably carry less weight than one who is definitely connected with a diocesan or parochial charge.

A clerk's salary would vary according to the nature of the work; and it is even possible that a volunteer

might be available at first. Arrangements for office accommodation will also vary in different dioceses. Travelling expenses for the organiser would have to be considered.

In some cases lecturers' fees would be necessary, though voluntary help has been and no doubt will be given generously, provided that out-of-pocket expenses can be met. As the work grows it is possible that a permanent diocesan staff of paid men and women might be required. It is manifestly useful to ensure that certain persons with special qualifications as teachers can devote the whole of their time to this work without the distraction of other duties. Where this has been tried the results have more than justified the expenditure. Endowments, trust funds and diocesan funds are among the financial resources for this purpose.

Where week-end and refresher courses have been arranged for the clergy it has sometimes been found necessary to provide board and lodging and even travelling expenses for those who wish to attend. The very small stipends of some of the clergy make it unreasonable to impose any further burden upon them. In some places charities for religious education are used solely for elementary education ; they might also be applied with advantage to adult educational purposes.

The expense of books need not, necessarily, be considerable ; some diocesan committees and societies have already built up small libraries, and in Chapter V. details are given as to Lending Libraries, etc. Difficulties sometimes arise when numbers of copies of any given book are required for a particular group. It is occasionally possible for the diocese to make itself responsible for a number of copies—say a dozen—lending these as required and selling used copies at half price when the course is over.

Postage is an item which increases, and there will be

a considerable outlay for stationery ; but money is well spent on memoranda, and the circulation of minutes, particulars of meetings, conferences, etc.*

Parochial Organisation.—Nothing need be said on this subject as it is dealt with in other parts of this book.†

Central Organisation.—If dioceses begin to organise themselves for this work, they will inevitably feel the need of a Central Advisory Council which shall link them all together and survey the wide field.

Such a body would probably be formed on the lines of the recommendation made by the Bishop of Manchester's Group for Adult Religious Education on p. 35 of their leaflet, *Materials for the Study of Adult Religious Education*,‡ which recommendation has been forwarded to the Archbishops' Commission on Religious Education now sitting.

The Central Advisory Council's functions may be outlined as follows :

(1) To co-ordinate and survey the work of dioceses and societies ; producing reports and encouraging research work.

(2) With the above in hand, to formulate guiding principles and a general policy which may be recommended to the dioceses and other bodies.

(3) To arrange representative conferences from time to time to consider (1) and (2).

(4) To collect, report on, and, if necessary, provide suitable literature as to both method and content of adult religious education.

(5) To act as a Bureau of Information on the subject. This body cannot be a " controlling " body ; it would not be possible or desirable to enforce uniform methods

* See Sections (*e*) and (*f*) above.

† See especially Chapter VIII. : "What can I do in my Parish ?"

‡ To be obtained from the Secretary of the Group, 30, Primrose Hill, London, N.W. 3. Price 3d. Post free, 4½d.

on dioceses ; it would possess certain executive powers, but its work would be mainly advisory. For both societies and dioceses there must be autonomy, with freedom to experiment and adapt, while the Central Council remains a unifying and inspirational force.

Finance.—Such a council would in the first instance probably be financed by contributions from co-operating dioceses, but if and when it became a Committee of the Church Assembly the financial arrangements would be connected with the Central Church Fund, and under the control of the Assembly.

The expenses of the Council would be of a similar nature to those of a diocesan body, except that it would not need a lecturing staff. Its officials would be occupied mainly with organisation, propaganda, and literary work.

To many people this kind of detail is tedious, but it is worth while in this connection to quote the recent words of a great General recording a successful campaign :* " I have never known an enterprise fail that was thoroughly prepared. It shows that the unexpected will generally win if you have thought it out and taken the proper precautions to make it win." The Church in these days is called to a great enterprise ; the World Call is sounding in its ears, and the challenge comes from every race, " Has your Christ an answer for the world's needs ?"

Can the Church be sure that every baptised member of the body can honestly answer " Yes " ? How shall our people, whether at home or abroad, serve a Master whom they do not really *know* ? The Church must think out once more the duties of a Teaching Office, gather up energies, review methods, dispose resources more effectively if it is to reach men's *minds* as well as their hearts and lead them to that

* General Allenby, quoted *Observer*, February 13, 1927.

intelligent love of God which will make them choose sacrifice rather than gain, and the Victory of the Cross, rather than materialism. We stand at the parting of the ways; the Church must address itself to its task, "taking the proper precautions," overlooking no detail, if it is to train people to give effective witness for Christ at home and overseas, and win the world for Him.

CHAPTER VIII

"WHAT CAN I DO IN MY PARISH?"

BY

THE REV. A. L. WOODARD, M.A.,

Convener of the Bishop of Manchester's Group for Adult Religious Education.

Introduction.

Our churches as educational centres—Opportunities for development—Experiments.

1. God's University—the Church.
   (*a*) Cathedral churches—privilege and responsibility.
   (*b*) Parish churches—co-operation within and without.

2. The teacher : the parish priest—Our Lord's emphasis upon importance of teaching—Inter-relationships of various lines of ministry.

3. Desire for growth, and the approach to students.
   (*a*) Towns : large, moderate, small.
   (*b*) Villages : features favourable and otherwise.

4. The probable results of educational revival.
   (*a*) Individual.
   (*b*) Collective.
   (*c*) The common gain.

Conclusion.

Relationship of our work to the inflow of the Holy Spirit.

CHAPTER VIII

"WHAT CAN I DO IN MY PARISH?"

Our Parish Churches.—We do not realise what an asset on the side of education we have in our parish churches. Everyone takes them for granted. There they are. There for centuries many of them have been. And they hold a unique place in our estimation as summarising the traditions of the race. Their associations are manifold. Within and without they are a corporate creation representing our fathers' thought of God and their approach to Him. Statistics give a somewhat gloomy account of the number of worshippers on any particular day. And yet our general understanding of the reality of prayer and our sense of worship result in large measure from the ordering of services and from that ceremonial life which makes an overwhelming impression even upon irregular and rather casual worshippers.

These buildings are educational centres of the greatest potential value. We are not using them as we ought to do. And it is this amongst other problems which is brought out by the writers of this book. How can we give new and progressive meaning to all that is said and done in church? Without denying the inestimable influence upon the intellectual and moral life of the nation which the teaching from thirteen thousand pulpits has effected week by week, we may say without fear of contradiction that here, if anywhere, is our opportunity ready to hand for advance in method and matter. We must take it seriously if we would provide

the best preparation for further manifestations of the Power and Presence of the Holy Spirit.

Churches vary so largely in these matters that it is hazardous to generalise. But we have rarely found continuity of subject anything so systematic as to correspond to a terminal programme, preparation for the teaching, study of psalms and lessons before and after the use of them.

Church Library.—Here and there we come across serious experiments; sometimes in quite out-of-the-way places. It is now not uncommon to have a library within, or closely connected with, a parish church. We all know those collections of ancient books, the more admired if retaining the chains of their original security. We are not thinking of them. Nor have we so much in mind the tables of cheap literature near the main entrance. These, no doubt, have their usefulness. But we are encouraged by the increasing (I think we may say with truthfulness *increasing*) tendency to build up and to use a church library of recent commentaries and current religious literature.

Pictures.—Or again, is it not true to say that good paintings and copies of well-known pictures have been brought in during the last few years, not only for adornment of the walls, but as a help in conveying the teaching given by word of mouth. The war quickened our development on this side of the work, the value of which is appreciated quite as much in villages as in towns.

Question Box.—With the revival of evangelistic missions, regarded now as nothing more (nor less) than incidents in the continuous mission of the Church and not as the occasions of sudden enthusiasm, has come the question box. Many clergy offer from time to time to their people the opportunity of placing in a box in church written questions which are answered from the pulpit. No doubt the success of this method

varies very much in different places. But from information which we have received, we gather that the variation has more to do with temperamental differences than with any circumstantial divergencies in place or population.

CONFERENCES.—It is probable that some who read this will be reminded at once of results which have followed upon an invitation to members of a congregation to ask questions of the teacher. The desire to continue the discussion has led to conferences of men and women, and these conferences have in their turn been the avenue through which some at least have proceeded to more serious study. Indeed, we have known of such conferences leading to marked developments of interest in religious thought and practice.

BULLETIN OF NEWS.—The churches which have a board for the bulletin of church news, weekly or monthly, are numerous. It is interesting to reflect that this custom seems to be growing with the desire of the clergy to give news of the Church overseas. A missionary bulletin is apt to come first and suggest the idea of a regular use of cuttings from papers, pictorial and otherwise, giving information of what is going forward in the Church at home. It is not educationally helpful to have such a board at all unless it is given regular and careful attention and kept up to date. If it is well done it provides considerable stimulus to the minds of a congregation. Even more common in the last few years are the very beautiful "Children's Corners." These are part of the same movement. They awaken thought. They supply impression. They satisfy the need of a most important, may we say *the* most important, group of people. They give a sense of personal privilege and place to the child as a member of the Church. They nurture and lead on. The spirit of education breathes in and

around them, so long as they are subject to the constant regard of the teacher. And they create or strengthen, as the case may be, a link between the clergy and the older members of the families from which the children came who use them.

These are some of the many attempts seen in our parish churches today to awaken or foster the intelligent interest of congregations. We have mentioned them as examples of an educational movement. We must find out what it is that lies behind them and gives them significance.

God's University—the Church.—We accept as applicable to society ordered on the Christian principle the words of St. Paul on the diversity of gifts for the common profit.* The Church is God's University. We do not all dwell in one place. We are not all of the same college. We have varying abilities variously applied. We study subjects relating to Truth from different angles, and with an independence of particular emphasis. But all the knowledge of Truth that we win, every achievement in application that is wrought out, each incident of progress in Faith and Order is common to the whole Body. Every man is a servant. There are specialists in the Church as in all societies. There are those to whom is committed the privilege of exercising an extraordinary gift along mystical, pastoral, administrative, intellectual, or other lines. The majority are general servants. All pour their offering of service into the common store. As in medical science, so, and much more also, in theology the experience of one member of the faculty is at the service of all. How does this interchange of gifts manifest itself in our Church today?

Cathedral Churches.—The Cathedral Churches are coming to recognise more and more that they hold a place of wonderful opportunity in God's

* *E.g.*, 1 Cor. xii.

University.* To them attaches an unusual measure of reverence and expectancy. Moreover, the body of clergy who form the Chapter of a Cathedral are in every respect favourably situated for experiment and leadership in educational work. The Cathedral both sets the standard of worship and learning, and also is the power-house of the diocese. The Dean is a man of considerable scholarship. He is supported by a college of canons with similar attainments, amongst whom may be the Chancellor retaining or expressing anew his privilege as director of religious education. The clergy look up to the cathedral for guidance. Gradually and according to the possibility of local circumstances a definite scheme of religious education, blessed by the Chapter and having its centre in the church of the diocese, should help clergy and laymen in the parishes on their way to progress. In close connection with the Cathedral is the Diocesan Library. Lectures for clergy can be given here and at convenient centres. Courses of weekly meetings covering periods of several weeks may be arranged. The range of subjects is large and should include theology, the art of teaching with instruction and advice, applied religion, language study given by members of the

* The Archbishop of York (Dr. Lang), in introducing the report of the Cathedrals Commission to the Church Assembly on November 16, 1927, "said the Cathedrals were coming into their own in the life of the Church and of the people. He doubted whether at any time in recent centuries there had been a more marked spirit of eagerness and of high ideals among the authorities of the cathedrals, or a more ready and willing response on the part of the people to the great opportunities which the Cathedrals presented" (*The Times*, November 17th, 1927). The Dean of Canterbury (Dr. Bell) "spoke with regard to the encouragement of learning. He suggested that consideration should be given to the establishment of certain special canonries or the conversion of existing canonries into research canonries, tenable, like college fellowships, for a limited number of years, but with the possibility of re-election at the end of that period" (*ibid.*).

Cathedral Chapter or by lecturers invited for the purpose. Thus the clergy will be inspired, informed, and trained for educational work in their parishes.

The Parish Church.—The importance of the Cathedral is evident when the Parish Church is recognised as the normal centre of all educational progress in national life. The parish, or the congregation associated with a church, is a unit in the fellowship of learning. The effectiveness of the Parish Church in this direction depends upon the ability of the priest to find material for his own work and help in every way from the great Church of his diocese. In order that the Church may take its proper place in the evolution of educational method locally there must be a new comprehension of the importance of education as in itself either a religious process or a disaster. No subject of true worth is foreign to the growth of a Christian personality. All that is going on in the locality, all the educational interests, including every constructive occupation, are to be focussed in the Church. That is the dynamic centre of the education of the people. It is necessary for all plans within or without the Parish Church to be up to date, subject to constant revision, correlated to all constructive efforts in the neighbourhood. For this each Church needs its own scheme, and it may find it helpful to proceed along lines which necessitate the appointment of a Committee of the Parochial Church Council. With or without such a committee comes the Education Secretary and the Librarian. This committee or these educational representatives of the Church should be in touch with and form the link between the Church and Diocesan Committees, L.E.A., and voluntary bodies doing educational work. The teaching within and the teaching without the Church are part of one whole. The parish will progress as a unit—a college of the University. There will be a meaning in all the

work, a reason in the planning, a thread of purpose in the terminal or annual programme, time-table, and syllabus.

It may be necessary to mention here that what has been said is the result of practical experience and interchange of experience with other clergy working in both town* and country. This chapter is written in a village that is not favourably situated for educational experiment, and in which the people, judged by any common standard, would not be considered good material for an educational advertisement. And yet there is here quite sufficient progress to show that the whole population can be regarded as a College of Students. From the point of view of the Church there is the daily problem of planning for all from childhood to old age. As an instance of the inter-relationship of religious and secular education the Church Tutorial Class is in the fourth year, and the English Literature Class, under grant from the L.E.A. on approved syllabus, is in the second year of its work. Although the progress has been and is quite gradual the evidence of greater possibilities is actual.

ORGANISATION AND LIFE.—The successful plans of one church help in the formation of other schemes for those who hear of it. An educative and educable spirit rather than an educational machine is the necessity. Transformation without upheaval or revolution in a spirit of unending progress is the key to the usefulness of a national expression of religion. It is not new organisation that you must have, but a quickened organism. You may use your Church Council in your local planning ; but a highly organised Church Council will not of necessity imply an educated Church. You and your people alone know the best way to advance in your particular locality.

* *E.g.*, St. Andrew's, Catford, has an educational programme.

The Teacher.—The Church depends upon the teacher. The parish priest by virtue of his office must inevitably be the head teacher in his parish. The matter which he has to teach has more bearing upon the entire lives of his parishioners than that dealt with by any other teachers. With few or many, as the movement of the Spirit determines, he and those who form the inner circle of his fellow-students are leaders in the discovery of Truth, and in the application of Truth to life. He may be a scholar in the academic sense. He is more often unable and unwilling to claim special gifts of scholarship. A great scholar finds his scholarship no barrier to fellowship. In the knowledge of God, and of His Will, Purpose, and Way, our Lord was far more in advance of His immediate disciples than the greatest scholar is in advance of the average Christian student in a remote village. And yet that was no barrier to the fellowship of Teacher and disciples. Our Lord not only had knowledge, but the consuming Love of the Teacher. Such a one finds the level of his lowliest disciple. On the other hand, the priest who is "a good fellow" should be, and should be recognised by his parishioners as being, a student and a teacher, for he is sharing equally with the learned man in the full ministry of the Church.

The Ministry of the Teacher.—The emphasis upon the importance of educational work in the ministerial life of our Lord is sometimes overlooked. Take up the Gospel of St. Matthew or of St. John and you find many whole chapters devoted to the record of our Lord's teaching. This calls for a new recognition. There is no doubt of the implied injunction to love God with the mind which is impressed in the "Ordering of Priests." Such love renders expression inevitable. The intellectual part of a priest's work is thoroughly essential to the fulfilment of his calling.

The appreciation of this responsibility and privilege

in the following and Power of our Lord will bring the parish priest to find an interest in his services in church incomparably greater than that which results from the lack of coherence which exists in his mind between the various lines of his ministry. In order to obtain and preserve the dignity of Worship, Prayers, Psalms, Lessons, Hymns, all require preparation equally with lectures, sermons, or addresses. And, moreover, no time is wasted which renders the daily worship in church more meaningful, for upon that hangs the sincerity and the effectiveness of the work outside. And the priest receives the counsel to be a faithful student not primarily for his own sake but for the sake of the University, the Church, the Body of Christ, which he is to edify.

The Demand for Teaching.—But are men demanding the help of a teaching Church? Undoubtedly they are. Some of those who have the greatest need are least able to tell us what they want. Their poverty of expression does not do away with our responsibility to supply that which the soul is pining to receive.

Desire for growth is common to all groups of children. Desire is not absent from adults save in so far as it has fallen victim to repression. There is nothing which differentiates the town-dweller from the countryman in the essential ability to respond to culture. In all defined areas, rural or urban, at least a few men and women will gather to form the nucleus of a band who enrol for lifelong discipleship. There are some everywhere. The leader does not succeed by straining after numbers, but by discerning the quality of his fellows.

Approach to Students.—There is adventure in the approach to students. Those who have been through missionary "Schools," and particularly those who have given lectures, will remember the space given to this*

* See M13, Missionary Council's Syllabus of Lectures. Lecture V.: "Leadership and Approach."

problem. If we would win fellow-students to our circle we must find out their interests and concerns, and share with them that they may share with us. It is no doubt foolish to suppose that all are ready, or ever will be ready, for close study. It is equally wrong to label people "impossible" because they have failed to respond to our preconceived notions of the precise ways in which they *ought* to respond to our invitations.

Local Variations.—Experience shows that there are distinctions in approach and method connected with the density or sparsity of population. These may be indicated by reference to towns of large (say over 200,000), moderate, and smaller populations (say under 40,000). Rural districts deserve separate consideration.

(*a*) *Towns of Large Population.*—The large city has advantages in its buildings, the staff of teachers at its command, the range of subjects adequately presented, the attraction which it offers to eminent thinkers and speakers, the weight of centralised funds, the magnificence of its experimental and exhibitional machinery. Minds are generally more alert here, mainly because the pace of life is quicker, occupations are more easily interwoven, and the greater number of students gathered in one area is in itself stimulating. On the other hand, the centre of communal life is less clearly known; and the main interests are extricated with difficulty from the variety of claims on time and thought. Where the Church sets itself to grow from a recognised centre, while the symbolism of its growth is still marked by the uprising of a great building, nothing can compare with the stimulus which may be given to all surrounding churches by the Cathedral and its authoritative teachers attached thereto. There may be a loss to education in a population in which men are less personally aware of their neighbours than is the case in spheres of less congestion. But the contribution

of the public educational authority is likely to be far larger than elsewhere. There appears to be no limit to the development of schemes in such areas, and the ways of co-operation open to the Church are wider and more numerous year by year.

(*b*) *Towns of Moderate Population.*—In towns of moderate population (up to 200,000), the civic and ecclesiastical life is not set in too large a space for unity of vision and action. The Town Hall means more. The Diocesan and Ruri-decanal Conference may sit in the same seats as are occupied by administrators of the secular life. There is one plan of general service shared by the whole Church. While on the one hand there are sufficient learners to make it worth while to arrange a really good programme for a winter's work, yet on the other hand men are not lost to sight in the multitude. Stimulus is provided by competition and *noblesse oblige.*

(*c*) *Towns of Smaller Population.*—In towns of lesser population there is a sense of inability to rise to the level of a Bolton, a Reading, or an Exeter in educational provision. The Church is sometimes infected with this idea of impotence by the example of the civic authority. But the organism may be as complete, healthy, and progressive in a small body as in a large one. Of course, we know this. There are many examples of efficiency and vigour which lead us to qualify any statement which makes it appear that the criterion of educational activity is dependent upon the size of the constituency. Smaller townships have an unusual advantage in the lack of competitive interests, and encouragement is given to local talent.

These towns are often a centre for villages around. They claim and appreciate the position they hold in the affection of their more or less regular visitors from a score of country places. Theirs is not only an opportunity for themselves, but for their neighbours. The vicar of a country town is frequently held in such

esteem by his village brethren that they are predisposed to follow his example and precept.

(*d*) *Villages.*—They are mistaken if they regard him as having an opportunity greater in fact as well as greater in figure than their own. For who can exaggerate the daily avenues of stimulus to thought in the life of the villager? Your rural men and women are no negligible factor in your national personality. The leaders of the race not only emerged from the open fields, but it is inherent in the nature of men and women to seek recreation in large spaces. It is the exception for a man of substance to work in a town and have no country house.

THE "PARSON."—The clergyman is the "parson" here. He may do what he will, and the quickening or deadening influence in the village comes from his home more than from any other in the place. He is the recognised head teacher. Those who by heritage, preference, vanity, or conviction dissent from the teaching of the Church, yet do value highly the building, generally an ancient one, in their midst. And country people are ready for the question box, the debate, the discussion. No doubt the teacher must discover how his own people respond best to his lines of expression. Upon that discovery depends the formation of such a scheme as occupies all the time that can be given to it in summer and winter. No clergyman who works upon true educational lines—our Lord's way—will know the worst depressions of an unresponsive congregation. Why should we expect response to commonplace appeals?

THE CHURCH.—Around the Church, as nowhere else, can be gathered all that is best in the educational programmes of the Women's Institute, the Mothers' Union, the Church of England Men's Society. If you are amongst those who say that you get nothing constructive out of your branch of the Men's Society, dig down in thought to the root of the matter. The men

are as ready for leadership as the women. You cannot force an educational programme upon anyone. The Missionary Council has demonstrated to us methods for stimulating interest by information leading to desire for knowledge. This desire comes from within, and opens out towards every idea that arouses thought.

All that is connected with your school and village hall can feed and be fed by the Church.

Attention to Detail.—It is more important to work completely in the village than in the town. These rural people require the utmost patience. Attention to detail in organisation and order is a large factor in success everywhere. But in the country we cannot keep going without it. When we say that country people are ready to welcome anything new and equally ready to give it up, we are stating only half the truth. We get *some* people anyhow. But in country places we are obliged to be in time, to have everything prepared and ready beforehand, to see that the class has note-books and pencils if we wish them to have them, to know each member personally, to notice when anyone is absent and to ascertain the reason, to show all due sympathy, to keep an eye on absolutely everything and everyone, and not be in a hurry to get away afterwards. These things we can do if we will. It is worth while.

A Full Scheme of Educational Provision.—For here in small compass you have your entire college. The various gifts are found in small populations as well as in large, and deserve equal care in either case. Therefore your church must plan for technical work, handicraft, arts, and music. The leader will delegate work for which he is not adapted, and the teaching of such subjects as are not congenial to his nature or contained within his own experience. The provision of the Church should be for the whole mind and soul of every man.

In a small community there are limitations to the opportunities which can be offered. We are so far from complete educational schemes in our villages at present that we are in danger of doing nothing because we cannot do everything at once. Art and expression are feeling their way out anew. Where the Church accelerates the movement and controls the direction a steady development is secured.

Waves of Talent.—In different generations we find that lines of expression prevail in varying degrees. At one time we have a wave of musical, at another of literary, at another of mechanical talent, while in another generation there is no very distinctive and outstanding feature. These movements are periodic, and specially noticeable in villages. They depend mainly upon the particular skill and interest of the leaders in the village life. If the parson, or the schoolmaster, or the squire has a hobby and devotes real time to it, half the people in the village share it with him. One phase of educational interest comes in and another goes out with change in the personality of the leaders. And there is nothing gained by straining to maintain a line when the funded talent of a place is weak in a particular direction or when the response is decadent. When for a few years the band cannot play the choir may be able to sing. When the choir cannot sing, which is quite a common periodic phase, the men and boys of a village still retain heads and hands for some other occupation of leisure. At all times the whole population needs provision, and one section reacts in stimulus upon another.

The Prospect.—What, then, is our expectation of the result of an educational revival, in the religious sense and with religion as the source of its strength, on the ordinary life of a parish?

The Individual Member.—In the adult, if good use has been made of educational opportunity, we expect

to see not a man full of knowledge, but a man equipped and eager for continual growth. Given true educational method in the Church we reasonably hope to find in the adult Churchman a trained ability to test all thought in the light of a true conception of the Righteousness of God, and of God truly conceived. We cannot say that this is strikingly evident at the present moment. We expect it. We believe that the realisation of our hope does depend upon a much more widespread emphasis upon the intellectual side of evangelism.

THE INNER CIRCLE.—There will grow up everywhere groups of students who are willing to spend as much time on the study of religious subjects as members of University Tutorial Classes give to their class work and reading. In this way it will be common to find an inner circle of thorough students in each congregation. From some points of view this is nothing new. The Bible classes for men and women that have held so important a place in parochial life in years past afford real ground for hope in this generation. It is sometimes taken for granted that changed conditions are not favourable to the reintroduction of Bible classes for adults. Of old-fashioned Bible classes this may be true. With new methods and with the freshness provided by, for instance, the Church Tutorial Class movement, the regular study of the Bible and of kindred subjects is entering upon another phase of usefulness. Where you have a group of people who set themselves to become disciples in the most complete measure possible to them you secure a tradition of loyal and thoughtful service in a congregation. Our parochial strength has depended almost entirely upon the few intense and genuine members in each place who keep on continually and whose very life is wrapped up in the edification of the Church.

The importance of this inner circle canno be

exaggerated. Our Lord taught, trained, and lived with a handful of disciples. He was able to entrust to them the continuation of His work. The training of a few that many may receive blessing is a method of such precedent that the wise pastor will regard his band of regular students, be it small or large, as having a first claim upon his time and thought and prayer. They will carry their influence to circles of greater circumference than he himself can reach.

The Congregation.—At the same time, much that is said of the individual and of the inner circle may be said of the whole congregation. The corporate personality responds to the teacher. The more we call to mind churches of prolonged and steady vigour the more we feel justified in drawing attention to this reaction of a congregation to its leader. In one way or another people must acquire first-hand knowledge if they are to take their share in handing on the tradition which makes Christian faith and practice possible in continuity and development. Thinking is not always done by sitting over books or even talking over them. It may be done on the knees and alone. Some congregations have come this way to their knowledge. But they have been *led.* Their leader knew whither he was leading them and why. He thought it all out. It was to the advantage of his congregation if they so responded to his teaching that they were obliged to give full exercise to their minds.

The Common Gain.—We are not without shining examples of what may be achieved. We must help one another to the level of the best. In this way we shall bring to the individual a freedom of religious outlook balanced by the accumulated experience of the Catholic Church. He will have confidence without eccentricity. We need to deliver people from those waves of misinformed enthusiasm which carry them off their feet. We shall make some further advance

towards the acquirement of a critical ability in handling historical documents, a stability in the reasoned estimate of relative values, and an understanding of doctrinal proportions, which afford the Spirit a more open way for bringing us to the fulness of a purposeful life. Our expectation of results is far-reaching and covers our national life.

Society always gains where leadership is consciously dependent upon the highest Wisdom. Social service is infinitely more sincere and effective when motives are under constant revision in the light of Truth. Home and school are no longer severed by the most hurtful of divergencies when parents are able fearlessly to build their thinking upon a real basis of earlier knowledge. The greatest enrichment of all is in the Fellowship of the Body of Christ. The genuine, because thoughtful, acceptance of sacramental grace comes with the removal of ignorance and the enlightenment of the mind. It may be that the efforts to explain the meaning of the channels of God's revelation and conveyance of His Life and Love become less painful and more restrained as the understanding is increased.

For all this advance of which we have spoken we need groups of men and women throughout the land offering themselves as leaders and educational helpers. We hope for the assistance of those who have natural gifts for the work, and who by the advantages of their training and experience can render service in their own neighbourhood. Plans will be formed by those who are familiar with local conditions. We emphasise that the Church is ever and everywhere the normal centre of the development of the people. Those who have ability and leisure are called to aid their fellows along the lines which we have described.

THE PREPARING OF THE WAY.—When all is done by us we know full well that we have but cleared the way

for a new inpouring of light. We have thought of education in its proper and full sense as the training of the whole personality for service. But when that goes forward we are only preparing to receive in greater fulness what God alone can give. A revival of interest in education may well precede extraordinary blessing from God. From our point of view it is the most important contribution that men can make towards co-operation with God for the fulfilment of His Purpose. It is a preparing of His Way. It leads to communion with the Highest. It furnishes the Church with a new measure of confidence. There comes an intensive strength which increases the expansive power.

CHAPTER IX

SYLLABUSES

These are printed here only as examples of what is being done. The Church Tutorial Classes Association gives help in the production of syllabuses, and has its own text-books to recommend. We are grateful to the Divinity Lectures Committee for permission to mention the lectures in the three courses made possible by the University of London. In submitting syllabuses to the Board of Education for recognition for grant towards cost of lectures it must be noted that expansion is necessary. The lecturers in connection with the Church Tutorial Classes are in general receiving no fee for their work.

1. On *A Study of the Old Testament.* Text-book by Major J. W Povah, B.D., Tutorial Secretary, Church Tutorial Classes Association. (Longmans, Green and Co. 3s. 6d.). Course for twenty-two meetings of class. Pages 165-166.

2. On *The Literary and Historical Study of the Old Testament.* A Course of Twenty-four Lectures for the University Extension Board, University of London, by Miss Marjory S. West, B.A., B.D. Pages 166-171.

3. On *The Literary and Historical Study of the New Testament*—(*a*) Gospels. A Course of Twenty-four Lectures for the University Extension Board, University of London, by Miss Marjory S. West, B.A., B.D. Pages171-180.

4. On *The Literary and Historical Study of the New Testament*—(*b*) Acts, Epistles, and Revelation. A Course of Twenty-four Lectures for the University Extension Board, University of London, by Miss Marjory S. West, B.A., B.D. Pages 181-186.

5. On *The Thinkers of the Ancient World*—A First-Year Course of Twenty-four Lectures for the Joint Committee for Tutorial Classes, Cambridge University, by the Rev. Harold Hurst, M.A. Pages 186-193.

NOTE.—1 is obtainable from the C.T.C.A. Office, 16, Russell Square, London, W.C. 1 ; 2, 3, 4, from the University of London (6d. each); 5, from the Secretaries, Board of Extra-mural Studies, Stuart House, Cambridge.

CHAPTER IX

SYLLABUSES

I.—SYLLABUS ON "A STUDY OF THE OLD TESTAMENT"

1. "*The Old Testament as our Lord read it.*" Arrangement of the Books. Effect of LXX on English versions. Significance of name "the Lord," etc.
2. "*The Primitive Thought.*" Some considerations prior to a study of the early History of Israel.
3. "*The Early History of Israel.*" A brief survey.
4. "*The Early Religion of Israel.*" With illustrations from the Old Testament itself and the Moabite Stone.
5. "*Israel, Aram and Assyria.*" A brief survey of the History.
6. "*The Early Prophets.*" The contemporaries of Samuel, Elijah, Elisha, Micaiah and false prophecy.
7. "*Amos and Social Justice.*"
8. "*Hosea and Yahweh's Love for Israel.*"
9. "*Isaiah and Holiness in Politics.*"
10. "*Micah and the Reformation.*"
11. "*Jeremiah and Personal Religion.*"
12. "*Ezekiel and Yahweh's Relentless Pursuit of Israel.*"
13. "*Deutero-Isaiah and the Prophetic View of God.*"
14. "*The Servant of Yahweh and the Mission to the Heathen.*"
15. "*The Law of Moses.*"
16. "*Nehemiah and the Beginning of Judaism.*"
17. "*Judaism.*"

18. "*Jew meets Greek.*"
19. "*The Resurrection of the Dead.*"
20. "*Jew meets Roman.*"
21. "*Apocalyptic Writings.*"
22. "*The Jews of Palestine in our Lord's time.*"

N.B.—Selected portions of the Old Testament are to be studied by the class between the lectures. If possible the portion of the Old Testament which is to be considered at the next lecture should be read by the students before the lecture.

II.—SYLLABUS ON "THE LITERARY AND HISTORICAL STUDY OF THE OLD TESTAMENT"*

Lecture I.

The Bible not a book, but a library ; the literature of a people. Was it the entire literature, and, if not, what principles guided the selection of books ? The formation of the Old Testament Canon. The meaning of a progressive revelation in morals and religion.

Lecture II.

The "Higher" and the "Lower" criticism of the Bible. Who were the authors of the sacred books ? How far are they by one hand ? At what date were they written, and are the manuscripts upon which our versions are founded to be trusted to represent the original text ? Peculiarities of the Hebrew language. Translations. The Septuagint.

Lecture III.

Prehistoric Israel. The age of the Patriarchs. Hebrew tales. The story of Joseph, one of the great epics of mankind. How far is it historical ?

* See also Appendices A and B.

Lecture IV.

Egypt and the age of Moses. Egyptian religion and philosophy. Is there any trace of its influence upon Mosaic thought? What was the teaching and work of Moses? How much of his writing remains in the Bible?

Lecture V.

Early Hebrew history. The conquest of Canaan by the tribes. Two conflicting accounts in the books of Joshua and Judges. Which is the earlier and more credible? The story of Ruth.

Lecture VI.

The Heroic age. The foundation of the monarchy and rise of the prophetic order. The books of Samuel. Indications of composite character. The contemporary history of David. The later version. The ancient seer. Comparison with the medicine man of primitive tribes. Development of the prophetic order.

Lecture VII.

The religious ideas of all primitive peoples. How far can these be traced in the Old Testament writings? Ancient Semitic ideas of divinity, the future life, sacrifice, prayer, and worship. Their parallels in the books of the Bible together with strata of more advanced thought seemingly existing at the same time. How is this to be explained? The documentary hypothesis in relation to Hebrew religion. Indications of editing by later and more advanced writers, without altogether obliterating earlier and cruder beliefs.

Lecture VIII.

A short review of Hebrew history from Solomon to the Exile. The division of the kingdom. The books of kings. The prophetic narratives. The significance of the prophets not only for the development of ancient Israel, but of mankind. The interaction of king and prophet. The significance of Elijah. Trances, visions, and miracle. What is the test of their truth?

Lecture IX.

The rise of Monotheism. Amos, the first of the literary prophets. The evolution of the idea of God. The dawn of universalism in Amos, the preacher of social righteousness. The justice of God.

Lecture X.

Hosea, the discoverer of the love and forgiveness of God. The downfall of the northern kingdom.

Lecture XI.

Micah and Isaiah of Jerusalem. The grand epoch of prophecy. Isaiah's teaching on the holiness of God. His vision of a chosen remnant. The Messianic age. Isaiah's statesmanship. The siege of Jerusalem by Assyria.

Lecture XII.

The Deuteronomic Reform. Events that produced it. The terrible reign of Manasseh. Its description by Zephaniah. Outburst of popular heathenism. The high places and their degradation. The abominations of the heathen. The concentration of all worship at Jerusalem. The downfall of Assyria. The triumph songs of Nahum and the denunciations of Habakkuk.

Lecture XIII.

Jeremiah and the dawn of personal religion. Private prayer and communion with God. Jeremiah as the "suffering servant" of Israel. The siege of Jerusalem by the Chaldæans and the deportation of the Jews to Babylon. The death of Jeremiah.

Lecture XIV.

The Jews in exile. The anchor of the Jews in Babylon, the life and work of Jeremiah and of Ezekiel, the prophet-priest. His influence upon subsequent Jewish development.

Lecture XV.

The "great unknown" of the Exile, the high-water mark of Hebrew religion. The "suffering servant" of God. What the Jews learnt in exile. Its contribution to their religious development. The vision of Obadiah.

Lecture XVI.

The Return. The work of Ezra and Nehemiah. The formation of the Law. Was this progress or retrogression? The Levitical "law of holiness." The beginning of Judaism. The rewriting of Hebrew history in the books of Chronicles. The later prophets: Haggai, Zechariah, Malachi, Joel.

Lecture XVII.

Jewish piety. Israel no longer a nation, but a church. Hebrew poetry. The Psalms. Are any of them by David? Their probable method of composition and compilation. The Song of Songs. Hebrew dirges. The so-called Lamentations of Jeremiah.

Lecture XVIII.

Hebrew philosophy. The book of Job, an attempt to deal with the problem of pain. The peculiarity of this book in resembling a drama. Its central theme. The greatness of the proposed solution. Comparison with the *Prometheus* of Æschylus.

Lecture XIX.

The Wisdom Literature. Ecclesiastes, the book of Proverbs, Ecclesiasticus, Wisdom. The value and importance of the Apocryphal writings.

Lecture XX.

The tendency of later Jewish thought to cast its religious ideas into the form of romances, centring round the great figures of olden time. The book of Esther. Its purpose and the possible reason for its inclusion in the canon. The central theme of the book of Jonah. The undue prominence of the whale in modern minds. The great value and teaching of the book. The swan-song of prophecy.

Lecture XXI.

The history of the Jews between the Old and the New Testaments. Jerusalem under the Greeks. The story of the Maccabees. The downfall of Jewish hopes under the Romans.

Lecture XXII.

Later developments of Jewish thought. The Apocalypses, or books of Revelation. The causes and characteristics of Apocalyptic. Its value. Expectations of a

Messiah and the Messianic age. Examples of Old Testament Apocalypse. Isaiah xxiv. 7, Joel, Zechariah ix. 14.

Lecture XXIII.

The book of Daniel, the last Old Testament writing. Its probable date, authorship, and purpose. (Special subject for certificate of Religious Knowledge, 1927-8.)

Lecture XXIV.

The book of Daniel continued. Its value as an example of Apocalypse. The permanent value and significance of the Old Testament for mankind.*

III.—SYLLABUS ON "THE LITERARY AND HISTORICAL STUDY OF THE NEW TESTAMENT"—(*a*) GOSPELS†

Lecture I.

Introductory. The Pagan World of Thought in the last centuries B.C. Early Greek philosophy. The Nature Philosophers, Thales, Democritus, and the rain of atoms. Heracleitus and the continuous flux. Parmenides and the One. Anaxagoras and Mind as the cause of all things. The life and death of Socrates. His distinction from the nature philosophers. His concentration on man and the moral view of life. His religion. Xenophon's picture of Socrates. Aristophanes' caricature. The Sophists. Their doctrine, man is the measure of all things. Plato, Socrates' great disciple. His ideal theory. The idea of the good. Plato's whole philosophy attributed to his master in the form of dialogues between Socrates and his disciples. How far does Plato represent the true Socrates,

* Questions on each lecture are printed with Syllabus.

† See also Appendices A and B.

and how far is Xenophon's picture the more likely to be historical? Plato's idea of God and of the future life. His teaching on the soul and on the problem of evil. Illustrations from the dialogues. The great myths of Plato and their philosophical value.

Lecture II.

Later Greek Philosophy. Aristotle. His encyclopædic mind. His ethics. His picture of an ideal man. His entire opposition to certain aspects of the Christian ideal. How far was it meant to be taken seriously? The Epicureans. Their dictum that the chief end of life is happiness. Modern forms of this theory. Mill and the Utilitarians. The greatest happiness of the greatest number. Why is this an unsatisfactory basis of Ethics? Distinction between pleasures of the senses and pleasures of the mind. Honesty is the best policy. Is this a satisfactory ethical theory? The Cynic school of thought. Diogenes, its representative. Universal scepticism. All is vanity. Ethical anarchy and nihilism. The reaction. Stoicism and the virtue of self-control. Duty as the highest good. Belief in one supreme and good God. Comparison with Hebrew ethical monotheism. Famous Stoic writers. The hymn of Cleanthes. Epictetus, the slave, and Marcus Aurelius, the imperial philosopher.

Lecture III.

Persian thought. A dualistic system. Good and evil eternally opposed. The war between light and darkness, God and the devil. The moral value of this ethical philosophy. The religion of Zoroaster. Its influence upon Judaism. The Hierarchies of angels and demons. Persian views of a future life. Mithras, the Saviour-God. The need of salvation from evil.

Initiation rites. The Baptism of blood. Progressive stages of purgation. The feast of brotherhood. Similar rites in other mystery religions.

Lecture IV.

Hindu Philosophy. Pantheism. The absolute is indifferent to moral distinctions. Good and evil therefore both essentially non-existent. Matter is Maya, illusion. The identity of the human and universal soul. Individual existence and illusion. The universe non-moral. Buddha. His great reform. His life and teaching. Buddhist ethics. Karma. Buddhist views of religion. Nirvana. Later developments of Buddhism with its transformation in India. Incarnation theories. Krishna. The Bhagavad-Gita, or Song of the Adorable Lord. Possible influence upon India of primitive Christian missions. The Old Testament "documentary theory" never yet fully worked out in the sacred books of the East. Equal probability of stratification in ancient Hindu and Buddhist literature.

Lecture V.

Jewish thought between the Old and the New Testaments. The Apocalypses or books of Revelation. The causes and characteristics of Apocalyptic. Its value. Expectations of a Messiah and the Messianic age. The book of Enoch and the problem of sin. The Assumption of Moses and the Last Judgment.

Lecture VI.

The ethical teaching of the Apocalypses. The Testaments of the Twelve Patriarchs. Their high ethical value. Comparisons with the Sermon on the Mount. Other Apocalypses. The Apocalypse of Baruch and the book of Esdras.

Lecture VII.

The origin and rise of Christianity. Survey of Palestine at the time of the birth of Christ. The chief parties in Judaism. The Sadducees. Their political importance. Their lack of religious fervour due to partial Hellenisation and to their worldly aspirations as governors of Palestine under the Roman power. The Pharisees. Their religious zeal. Their exclusive and narrowly nationalist outlook. Their bigotry, and idolisation of the ceremonial law, with consequent lack of moral insight. The Zealots. Their fanatical patriotism making them a danger to those in power. The Essenes, a monastic body of ascetics. Their lack of sacrifices, their ceremonial washings, their solemn feasts of brotherhood. The Scribes and Lawyers, a respected class deeply versed in the law. The " poor " and humble men of heart, known as the quiet in the land, " waiting for the consolation of Israel." Apocalyptic writers. Their circles of influence. Messianic ideals. The external history of the early Christian era. Pagan references to Christ.

Lecture VIII.

The Christian documents. Their historicity and value. The text of the New Testament. The chief manuscripts. Two main divergent lines of tradition. The problem of the Eastern and the Western texts. Which is the older and more likely to be genuine? The gradual formation of the Christian Canon. Incentives to the composition of Christian literature. Again two main lines of tradition, the theory of Christianity as enunciated in the Epistles and the early Apostolic Church, and the practice of Christianity as seen in the Gospels depicting the life of the Founder. These two streams not identical. The apostolic

tradition the first to be written down. The fact of divergency between Epistles and Gospels proves the independence of the Gospel tradition.

Lecture IX.

The biographies of Jesus. Four recognised as canonical by the Early Church. Causes of their composition. Their respective dates and probable authorship. The problem presented by their resemblances and differences. The close agreement of the first three, known as the Synoptic Problem. Theories to account for their agreements and differences.

Lecture X.

The problem of the Fourth Gospel. How far is it to be attributed to the Apostle John? Reasons for rejecting his authorship. Its strangely different picture of Christ's life and teaching. Its emphasis on the divine Messiahship. Parallels in the Synoptic Gospels. Its strange omissions and rearrangement of events. On the other hand, John's order is often to be preferred, as the more intrinsically probable. Some discrepancies look like the deliberate corrections of an eye-witness. If not by the Apostle John, by what author and at what date was it written? Reason of its peculiar appeal to the Christian consciousness. The Johannine authorship not finally disproved. The problem still unsettled.

Lecture XI.

Public ministry of Jesus of Nazareth. Preliminary period, A.D. 26-27. Reasons for assigning this date. The appearance of the Baptist. His resemblance to and difference from the Essenes. The Baptism of John in the River Jordan. The kind of people who

came to John. His reception of Jesus. His recognition of his own inferiority and his incitement of his own disciples to leave him for the new teacher. The significance of the fuller account given of John's ministry in the Fourth Gospel. Popular recognition of John as a prophet, with views as to his reincarnation of Elijah. The strangeness of such theories in Jewish thought. Indication of the change of views on the future life at this period due to apocalyptic influence. The story of the temptation of Jesus. Its possible origin and the conclusions to be drawn from it.

Lecture XII.

The constructive period of the ministry of Jesus, A.D. 27-28. The beginning of the public ministry. The preaching of the Kingdom. The call of the disciples. Their early ministry and training. The Galilæan ministry. Its scope and significance.

Lecture XIII.

The religious teaching of Jesus. The nature of God. Comparison with previous prophetic teaching. The nature of the Messianic Kingdom. Its unobtrusive arrival and silent growth. Numerous parables in illustration of this aspect of the Kingdom. The meaning of the word in the teaching of Christ. Popular expectations on the subject. The significance of Christ's conception of the Kingdom and the eschatological importance of his teaching concerning it.

Lecture XIV.

The ethical teaching of Christ. Membership of the Kingdom. What this involves. The kind of character to be evolved and the means for such an end. The "Sermon on the Mount." Does it represent an

" interim ethic " or the eternal underlying laws of God upon which a moral universe is governed and controlled? Studies in the Christian character as outlined in the teachings of Christ. Its simplicity, humility, unworldliness, gentleness, love. Its active practice of philanthropy. Comparison and contrast with similar ethical teaching of Buddha, Socrates, Lao-Tse, and with the highest developments of pre-Christian Judaism.

Lecture XV.

Christ's teaching on the Messiah. The self-consciousness of Jesus. His attitude towards and relationship to God as depicted in the Synoptic and the four Gospels respectively. His teaching on the spirit. How far are later theological developments traceable in the Gospel narratives? How far is their portrait of Jesus to be trusted?

Lecture XVI.

The miraculous element in the life of Christ. Discussion of the whole question of miracles from the modern standpoint. The modern conception of nature and natural law, compared and contrasted with the ancient view of the rule of arbitrary gods. Tendency among Jews to expect in the Messiah marvels comparable to Old Testament miracles. Ways of explaining miracles and of " explaining them away." Modification of the modern outlook by psychology. The power of mind over matter. Suggestion in disease. Coué. Faith-cures. " Miracles " of Lourdes and of Christian Science and modern medical science. Limitations of Christ's power declared by the Gospels. His own expressed declaration that his followers should be

able to work even greater works than he. Such a statement not likely to have been invented. Classes of miracles. Nature miracles and miracles of healing. Altered attitude of modern science towards the latter. Both classes, however, equally well attested in the Gospels. Increased humility of modern scientific outlook upon so-called natural laws. The increasing realisation of ignorance due to advancing knowledge of nature. Personality a unique factor to be taken into account. Its powers unknown.

Lecture XVII.

The culminating period of the active ministry, A.D. 28. The departure from Palestine. The training of the Twelve in the seclusion of the northern and eastern mountain ranges. Their growing attitude towards their Master. Their materialistic expectations and lack of appreciation of his teaching in spite of growing insight and devotion to his person. The character-drawing of the Apostles. Their human failings carefully retained by the biographers. No tendency in later times to magnify the Twelve.

Lecture XVIII.

The close of the active period. The Messianic crisis in view, A.D. 28-29. Christ teaches his disciples about his approaching death, which he has determined to make the climax of his Messianic ministry. Their fear of his intention and endeavours to withhold him from his purpose. Their hope that some signal triumph is really at hand, and their endeavours to secure places in this triumph. Christ's teaching on the ministry of service and suffering. His view of the necessity of the death of the Messiah.

Lecture XIX.

The Messianic crisis, A.D. 29. Jesus enters Jerusalem as the Messiah amid the acclamations of the crowds gathered for the feast. Opposition of the authorities. Reasons for their hostility and dismay. The chronology of the Last Week. Discrepancies between the Synoptists and the Fourth Gospel, with regard to the date of the Last Supper and the Crucifixion. St. John's account probably to be preferred. The prophetic teaching of the Last Week. How far is this a later insertion?

Lecture XX.

The Last Supper. Non-Christian parallels. The significance attached by Christ to his own death. The meaning of the blood covenant in early ages. Primitive types reviewed. The Mosaic covenant between God and Israel of Exodus xxiv. 48. The ritual of slain and eaten gods in other religions. How far is this language used and intended by Christ himself? How far did he conceive of his death as a new blood covenant between God and man? Importance of the omissions of the Western text in this connection.

Lecture XXI.

The accounts of the Resurrection and Ascension. Various theories. The visionary hypothesis. The importance of these accounts in the founding of the Christian Church. Extraordinary and abrupt transition from fear and despair to joy and boldness on the part of the disciples. Some adequate cause to be assigned. The Book of Acts traces the founding of the Christian religion after the death of its Founder

to the Resurrection appearances. Parallels and divergencies in other religions. Bearing upon the doctrine of a future life.

Lecture XXII.

Supplemental matter. The nativity and infancy. Non-Christian parallels. The conflicting traditions of Matthew and Luke. The genealogies. Their value. The eccentric reading of the Western text. The census of Quirinus. Records of such census takings in Egypt and other parts of the Roman Empire during the Augustan age. The historical value of the special source of Luke. The difficulties of Matthew's special source.

Lecture XXIII.

Concluding survey. The verdict of History. The development of Christian theology. The Christ of the Gospels, of the Apostles, of the early undivided Church, and of Christian experience. The philosophy of the Incarnation. Comparison with other incarnation theories.

Lecture XXIV.

Later conceptions of the person and work of Christ. The doctrines of Redemption and Atonement. Their origin and non-Christian parallels. The significance of the religious and ethical teaching of Jesus. Its comparison with other systems. The work and value of Christianity in the history of mankind. How far has it corresponded with the intentions of its Founder? How far is his ideal capable of fulfilment by man?*

* Questions on each lecture are printed with Syllabus.

IV.—SYLLABUS ON "THE LITERARY AND HISTORICAL STUDY OF THE NEW TESTAMENT"—(*b*) ACTS, EPISTLES, AND REVELATIONS.*

Lecture I.

The earliest history of the disciples of Jesus. The possible date and authorship of the book of the Acts of the Apostles. Its historicity and value. Relation to Josephus. Aim and characteristics of the book.

Lecture II.

The preaching of Peter and the first apostles. The theology of Peter's speeches in the book of Acts. How far are they to be considered representative of Peter's actual teaching at the time? Their primitive conception of the Person and work of Christ. The causes and importance of the martyrdom of Stephen. The value of Stephen's speech as indicative of his teaching. The results of Stephen's death in the spread of Christianity.

Lecture III.

The life and work of St. Paul. His early education and training. His character and mental powers. His prejudices and fundamental conceptions of Judaism and the Law. Christianity breaks its Judaic boundaries and becomes a universal religion. The great apostle of the Gentiles.

Lecture IV.

The earliest letters of Paul. The two epistles to the Thessalonians. Their teaching. Paul's view of the second coming of Christ. The possible date and purpose of these letters.

* See also Appendices A. and B.

Lectures V. and VI.

The great letters of St. Paul. Their all but universal acceptance by critics. Their great importance and theological value. The letters to the Corinthians. The two lost letters. Their possible dates and the circumstances in which they were written. Their purpose and results. The development of Paul's teaching and theological position.

Lecture VII.

The letter to the Galatians. The effect of the "North" and "South" Galatian theories with their influence upon the date and circumstances of the letter. The Judaizers. Paul's attitude towards Judaism. The theological value and purpose of his letter.

Lectures VIII. and IX.

The letter to the Romans. Its historical background. Its possible date and integrity. The critical questions relating to the last two chapters. The great theological value and importance of this letter. St. Paul's developed doctrine. His position with regard to Gentiles and Jews. His view of Christ's Person and work. The relation of faith and works.

Lecture X.

The letter to the Ephesians. Its probable nature, date, and destination. Its authorship and purpose. The relation of Christ to the Church. The Church's unity.

Lecture XI.

Authenticity, date, and purpose of the letter to the Colossians. The Colossian heresy. Early gnosticism.

Affinities of the Colossian heresy with Judaism rather than with later gnostic theories. St. Paul's advanced Christology to counteract false teachings.

Lecture XII.

The letter to Philemon. Paul's treatment of slavery. The letter to the Philippians. Questions of its date and authorship. Its value. Paul's relationship with the Church at Philippi. Characteristics of this third group of letters.

Lecture XIII.

The "Pastoral Epistles." Difficulties of their date and of the historical circumstances they disclose. Possibilities of Pauline authorship. Developed Church order. The teaching and style of the letters. How far are they composite works? Their purpose and value.

Lectures XIV. and XV.

The letter to the Hebrews. The mystery of its authorship. The problems of its destination and date. Its high literary merits. Its purpose of encouragement under persecution. Its use of the Old Testament. The influence of Alexandrian philosophy upon its theology. The higher world of ultimate realities. The High Priesthood of Christ.

Lecture XVI.

The "Catholic Epistles." Meaning of the name. The letter of James. Difficulties of date. The question of authorship. Who was this James? Is the book originally Jewish or Christian, early or late? To whom was it written? Its ethical teaching. The doctrine of works.

Lecture XVII.

The great value and interest of the first Epistle of Peter as showing an early type of Christianity by other hands than Paul's. Purpose of encouragement to firmness under persecution. Its date closely bound up with the question of authorship. Its place of origin and destination. Its theological and ethical teaching.

Lecture XVIII.

The so-called second letter of Peter. Is this a letter or a homily? The doubtful questions of its authorship and date. Its late acceptance into the Christian canon. Lack of reference to it in early writers. Difference of style from 1 Peter. Its dependence upon the Epistle of Jude. Authorship, date, and purpose of the latter.

Lecture XIX.

The Johannine letters. Their anonymous nature. The teaching and value of 1 John. Its possible date and authorship. Its purpose. First-century gnosticism. The second Epistle of John. Is it addressed to a lady or a church? Its date, authorship, and value. The third Epistle of John. A short private letter. The interesting light it sheds upon early Church life. Its authorship and date.

Lecture XX.

The book of Revelation. The "blossom and fruit of the great apocalyptic movement" of the last century before and the first century after Christ. The situation in which the book was written. The questions of date and authorship. Was it by John, the son of Zebedee? Impossibility of identical authorship with the Fourth Gospel. Difference of style and language.

Is it a composite work? The different interpretations of the book. Its message. Great and inspired beauty of many of its passages. Its consolations under persecution and vindication of the moral government of the world. Some of the most valuable of New Testament utterances are to be found in this book.

Lecture XXI.

The writings of the sub-apostolic age. The letters of Clement of Rome, Barnabas, Ignatius, and Polycarp. Their authenticity and possible dates. Their importance and value. The Didache, or teaching of the Twelve Apostles. Its great value as a witness to the organisation and doctrine of the earliest Christian Churches. The importance of Papias, Bishop of Hierapolis, A.D. 125 to 150.

Lecture XXII.

Gnostic heresies and controversies of the second century. The leading ideas of gnosticism. Marcion. His attitude towards the Old Testament and to St. Paul. The refutation by Tertullian. Other Christian writings of the second century. The Shepherd of Hermas, Justin Martyr, Tatian of Assyria, and Irenæus, Bishop of Lyons. The age of the persecutions. The letter of the martyrs of Lyons and Vienne, A.D. 177.

Lecture XXIII.

The great schools of Christian theology. Their leading characteristics. The life and work of Clement of Alexandria. Christian Platonism. Liberal attitude of Clement towards the best pagan thought. The assimilation by Christianity of Greek philosophy. Origen, the greatest of Christian theologians. His lovable nature. His vast learning and scholarship.

The depth and originality of his mind. His persecution for heresy by his fellow-Christians. His great powers and wide influence as a teacher. The devotion of his students. His writings. The Hexapla, a step towards the science of biblical criticism. The value of his work best seen at the present day. His angelic life and martyr's death, A.D. 253.

Lecture XXIV.

Neo-Platonism, the great opponent of Christianity in the third century. The works of Plotinus (*c.* A.D. 250-270) and Porphyry (*c.* A.D. 233-305), the bitterest enemy of Christianity. The Christian schools of North Africa and Antioch. Their respective contributions towards Christian thought. Cyprian, Bishop of Carthage, A.D. 248-258. His great importance in relation to Church organisation and discipline. The sects and heresies of the third century. Contrast between Eastern and Western theology. The conquest of the Roman Empire by Christianity in the conversion of the Emperor Constantine. The edict of Milan, A.D. 313, one of the turning-points in the history of the world.*

V.—SYLLABUS ON "THE THINKERS OF THE ANCIENT WORLD"

This Syllabus is given in bare outline and not in full, as issued by the Tutorial Classes Joint Committee. The outline is printed here in order to indicate the way in which such subjects may be dealt with in University Classes. Three winter sessions constitute a complete course. There are twenty-four lessons in each session. The Syllabus from which extracts are taken is for the first of three sessions.

* Questions on each lecture are printed with Syllabus.

PART I

Introductory

"THE PROBLEMS OF LIFE."

After a long period of semi-brutish existence, the age of wonder-born reflection dawned, and man became a "reasoning animal." Thereafter, as Plato says, "the unexamined life" became "unliveable." "Know the world" and "Know thyself" became the goal of man's eternal quest. The problems of life upon "examination" became at once a source of pleasure and of pain—the pleasure of achievement and the pain of "divine discontent."

Some of the problems were early solved. Others, which still await solution, seem eternal, bound up inextricably with the bundle of life.

The problems of life may be roughly classified as follows:

1. The problems of *Spirit*, which concern man's relationship to his own personality and the mystery of the Unseen.
2. The problems of *Science*, which concern his relationship to the material universe.
3. The problems of *Society*, which concern his relationship to his fellows.

THE LEGACY OF ANTIQUITY.

When the wise man said, "There is nothing new under the sun," he was uttering but a partial truth. Yet it is surprising to find upon reflection how much of our modern outlook is derived, perhaps without acknowledgment, from the thinkers of the distant past.

The twentieth-century "New Renaissance," sprung from the "shrinkage" of the world through the increase

of communications and the mêlée of the war, is creating a new interest in the mental outlook of the East. The rise of Theosophy in England and America is a witness to this new centre of interest. This Oriental outlook is deeply rooted in antiquity. To understand the philosophy of the ancient East is to understand the outlook of the modern Oriental prior to his recent contact with the West. The "clash of culture" may prove a greater problem than even "the clash of colour." The West may have something to learn from the awakening East, as the East has already learned much from the awakened West.

The debt of Western civilisation to ancient Israel through the O.T. Scriptures and the early Christian thinkers is too obvious to need emphasis. As Sidonia says with some exaggeration in Disraeli's *Coningsby*, "Europe . . . owes (to the Jews) the best part of its laws, a fine portion of its literature, all its religion."

The Moslem world is also in part a joint-heir of the Hebrew tradition.

Our debt to "the glory that was Greece and the grandeur that was Rome" is perhaps even greater. As Burnet says, "The history of Greek philosophy is, in fact, the history of our own spiritual past. In particular, the Platonic tradition underlies the whole of Western civilisation."

Finally, as Macaulay says, again with some exaggeration, "The history of the Roman Church, which for good or ill has played so significant a part in moulding European thought, joins together the two great ages of human civilisation. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon and when camelopards and tigers bounded in the Flavian amphitheatre."

To study ancient thought is in many respects to tend the cradle of the modern mind.

PART II

The Thinkers of the East*

ZOROASTER AND GAUTAMA
CONFUCIUS AND MENCIUS
LAO-TSE AND CHUANG-TSU

PART III

The Thinkers of Israel

THE EIGHTH-CENTURY PROPHETS

The thinkers of Israel were poets and preachers rather than scientists and philosophers. Their contribution to the evolution of thought, though not systematic, is, however, none the less valuable.

Intermittently throughout the period 800-300 B.C. great prophets arose to disturb the easy-going formality of Israel's priestly religion. It was their function to reveal or re-emphasise some aspect of the truth about the nature of God or the duty of man. Though they differed widely in their circumstances, the eighth-century prophets were at one in the intensity of their social sympathies. Amos, the countryman, was not connected with the professional guild of the prophets, and as a pioneer of the right of private judgment, caused as great consternation in high places by his preaching as a modern osteopath does by his bone-setting.

Isaiah, the courtier, was a patriotic conservative, alarmed at the vulgarity of the newly rich and the irresponsibility of the opportunist politicians.

* Note that each subject is elaborated in the Syllabus as in Part I.

The prophets differ widely also in their mode of presentation.

Hosea, with a tenderness born of domestic sorrow, endeavours to woo the nation back to its first love, while Micah, in flaming words, scathingly indicts the wealthy for their treatment of the poor.

THE SIXTH-CENTURY PROPHETS

The unsettled period of the puppet-kings which preceded the capture of Jerusalem in 586 B.C. was broken by the rise of the sensitive Jeremiah, who, disappointed with the results of the Deuteronomic reforms, despaired of any piecemeal legislation, and mournfully declared that righteousness must proceed from within the heart of a new generation bound to God by a new covenant.

Meanwhile, in exile, the priestly Ezekiel was preaching a stern individualism clothed in language of Babylonian imagery. With an exaggerated emphasis on free-will, he aroused the faithful remnant which was to survive the destruction of the faithless nation from the lethargy of a determinism, which allowed them to lament that " the fathers have eaten sour grapes, and the children's teeth are set on edge."

The nameless " Deutero-Isaiah " saw in Cyrus, who conquered Lydia in 546 and Babylon in 538, the " Messiah " through whom Yahweh the Good Shepherd would lead his flock to pleasant pastures.

Another prophet known as " Trito-Isaiah " realised the truth that the real " servant of Yahweh " is " a suffering servant," that victory comes through sacrifice. Like " Malachi," he also denounces social injustice and ceremonial magic.

SOME OTHER THINKERS

In the fifth-century drama known as " Jonah " the gospel of internationalism is preached as a protest

against the exclusive nationalism of the time. The Book of Job deals with the problem of suffering which the Exile had revived.

The Psalmists gave the world a priceless treasury of devotion.

In the "Wisdom" books we see the beginnings of Greek influence on Jewish thought. We have the homely philosophy of the moralist—in "Proverbs," "Wisdom," and "Ecclesiasticus," and the musings of the "gentle cynic" in "Ecclesiastes." In "Daniel," "Enoch" and parts of "Zechariah" we have some early examples of "Apocalyptic" literature, those "Tracts for bad times," which foretell with a wealth of poetic symbolism the catastrophic triumph of goodness over evil.

Philo, born just before the Christian era, with his doctrine of the emanations of the Godhead through the Logos, forms the connecting-link between Jewish "Wisdom" teaching and the Alexandrian school of Hellenic thought which was later represented by Neo-Platonism.

PART IV

The Thinkers of Greece

THE PRE-SOCRATICS
SOCRATES
PLATO (I)
PLATO (II)
CYNICS, CYRENAICS AND MEGARICS
ARISTOTLE (I)
ARISTOTLE (II)
PERIPATETICS AND STOICS
EPICUREANS AND SCEPTICS
NEO-PLATONISTS

PART V

The Thinkers of Rome

CICERO
LUCRETIUS AND SENECA
EPICTETUS AND MARCUS AURELIUS

An ancient moralist whose work is carried about for daily meditation by such a modern as Arnold Bennett cannot be considered quite antiquated. Such is the fate of *Epictetus*, who was freed from slavery toward the end of the first century A.D. to become a Stoic philosopher. While accepting the existence of supernatural spirits, Epictetus believed in an intuitive moral conscience which gives us an "inner light" on the practical problems of life. Some things, however, are beyond our control, and therefore become non-moral or "indifferent," as he calls them. Others present us with a free choice, and choice may be moral or immoral. Patience, self-control, and discipline are the safeguards of the moral life. His extant works were compiled by his followers.

Marcus Aurelius, who was Emperor of Rome nearly a century later, preached a doctrine similar to that of Epictetus, though his Stoicism was more eclectic. In his *Meditations* he reveals a kinship to Plato's "Philosopher-Prince." It is somewhat surprising, therefore, to find that during his reign, though perhaps not directly at his instigation, there took place the fifth of the cruel persecutions of the Christians.

By temperament a philosopher, by birth an Emperor, he became a soldier and a persecutor through necessity rather than by choice.

The reality of the "All-pervading Reason" underlies his philosophy, and his moral maxims repre-

sent the high-water mark of non-Christian ethical belief.

By declaring himself a citizen of "the dear city of God" rather than of "the dear city of Cecrops," as patriots before him had been content to sing, he anticipated the Universalism of Augustine's *City of God* and its partial realisation in the Holy Roman Empire and later in the Papacy.

APPENDICES

A. The Literary and Historical Study of the Bible. Divinity Lectures Committee. Pages 197-201.

B. Method of conducting Lectures and Classes. (University Extension Lectures, University of London.) Pages 202-203.

C. The Bible Reading Fellowship. Pages 204-205.

D. Bibliographies. Pages 206-207.

E. Addresses useful to those engaged in Adult Religious Education. Pages 208-209.

APPENDIX A

THE LITERARY AND HISTORICAL STUDY OF THE BIBLE

Divinity Lectures Committee*

Hon. Organising Secretary : Miss M. S. West, B.A., B.D., University Extension Lecturer, Oxford and London.

Hon. Secretary and Treasurer : Miss Carthew, M.A., 6, Albert Place, London, W. 8.

Object : To promote biblical study of University type and standard in co-operation with the extra-mural work of the Universities.

I.

The University Extension Movement has recently included within its scope subjects dealing with the scientific, literary, and historical aspects of religion such as can be treated without touching on denominational or party differences. There can be no doubt the whole field of biblical scholarship is specially fit to be treated in this way. It is now possible for teaching of a University type and standard to be applied to the Bible as to all other literatures. Most ministers of religion are already too fully occupied with their own duties to be able to undertake so large an addition to their teaching as the growth of modern scholarship demands, and they will assuredly welcome the co-operation of the Universities in this important sphere.

For the last two years the Divinity Lectures Committee, in co-operation with the University of London Extension

* For Syllabuses see Chapter IX., 2, 3, 4.

Board, has given sessional courses of twenty-four Lectures on the Old and New Testaments at University College, London. The attendance of students of many different occupations, especially men and women teachers in elementary and secondary schools, proves that such work supplies a real demand. At the annual examination the students obtained University Extension Certificates, several with special distinction ; and some went on to earn the University Sessional Certificate in Honours by a piece of private work. In the 1926 Session, about thirty students entered for the London University Certificate in religious knowledge.

II.

How to Obtain a University Extension Course on the Literary and Historical Study of the Bible or Kindred Subject.

1. Such a course must be entirely non-sectarian in character, and should conform to Rule 2 (*e*) of the Board of Education Regulations of 1925, which states that courses of instruction in religious subjects are not eligible for recognition under these Regulations, " without prejudice, however, to the recognition of Courses which aim at the scientific study of the documents, history, or philosophy of religion." In other words, University Courses which deal with religion in the manner that University Courses deal with economics, history or philosophy are recognised under the Education Act, 1921, Grant Regulations No. 33 (1924). Denominational Courses are not so recognised. The scientific study of religion, however, is a need that is widely felt by the intelligent and educated adult of the present day.

2. A local committee should be formed and application made to the Registrar of the nearest University for full information with regard to ways and means of obtaining a course of such lectures.*

* The list of University Colleges, to which application may be made, is given at the end of this Appendix.

3. The University applied to will invite the local committee to choose a lecturer from a list supplied by the University ; or the University may be willing to adopt as a lecturer someone suggested by the local committee.

4. The local committee will be responsible to the University for the fees, which cover the lecturer's remuneration and travelling expenses, syllabus and examinations, also for all local expenses such as printing, advertising, cost of hall, etc.

These expenses are met by students' fees and grants. The Board of Education* will make grants for any course of lectures and classes over eighteen hours in length if the requisite number of students attend duly and do written work. Some local education authorities will help with grants, and in some cases the University is able to allot funds in aid. The seemingly high charge made by the University need therefore be no hindrance to University Extension work. In the experience of the Committee the value students place upon the lectures is to some extent proportional to what they have been asked to pay for them. Few are unable to afford a reasonable fee, and free tickets can be given in special cases. One local education authority offered free scholarships to all its teachers attending the Committee's London lectures on the Old and New Testament during 1925-26.

5. The Divinity Lectures Committee are willing to give all possible help to any local committee by supplying information about procedure, finance, etc. The address of the Hon. Sec. is given above.

6. *Conclusion.*—By co-operation with existing educational agencies overlapping is avoided, and greater efficiency can be attained. The University standing necessary for the lecturer secures his proficiency ; while inspection of the class by qualified inspectors, both from the University and from the Board of Education, is of the utmost importance in maintaining a high level of work.

* Board of Education Adult Education Regulations, 1925, No. 24, can be purchased at H.M. Stationery Office, Adastral House, Kingsway, London, W.C. 2. Price 4d. net.

The Divinity Lectures Committee urges that as much use as possible be thus made of the ordinary educational channels of the country in forwarding this vital branch of adult educational work.

Application may be made to the following Universities and University Colleges :

Aberystwyth : The Director of Extra-mural Department, University College of Wales.
Bangor : the Registrar of the University College, North Wales.
Birmingham : the Secretary for University Extension, the University.
Bristol : the Secretary of the Extra-mural Department, the University.
Cambridge : the Secretary of the Board of Extra-mural Studies, Syndicate Buildings.
Cardiff : the Registrar of the University College of South Wales, and Monmouthshire, Cathay's Park.
Durham : the Secretary for University Extension, Hatfield College.
Exeter : the Secretary of the Extra-mural Department, University College.
Leeds : the Registrar, the University.
Leicester : the Secretary of the Extra-mural Department, University College.
Liverpool : the Secretary of the Extra-mural Board, the University.
London : the Registrar, University of London, South Kensington, S.W. 7.
Manchester : the External Registrar, the Victoria University.
Newcastle-upon-Tyne : the Secretary of the Extra-mural Department. Armstrong College.
Nottingham : the Director of the Extra-mural Department, University College.
Oxford : the Secretary to the Delegates for Extra-mural Studies, Acland House, Broad Street.
Reading : the Secretary to the Extra-mural Department, the University.

Sheffield: the Secretary to the Extra-mural Department, the University.

Southampton: the Secretary to the Extra-mural Department, University College.

Swansea: the Registrar, University College, Singleton Park.

APPENDIX B*

METHOD OF CONDUCTING LECTURES AND CLASSES

University Extension Lectures, University of London

Each lecture will last one hour ; and on the same occasion a class will be held for those students who wish to study the subject more thoroughly. The object of the class is to give the students an opportunity of discussion with the lecturer, in order that they may the better familiarise their minds with the principles of the subject, and get their special difficulties explained. The teaching in the class is conversational. Students should make as much use as possible of the opportunity afforded for discussion in the weekly classes, for the proper comprehension of the lectures largely depends upon the systematic removal of difficulties *as they arise*.

The answers to questions set at the lectures should be clearly written upon one side of the paper only (foolscap paper preferred), and a wide margin should be left upon every page for the remarks of the lecturer. At the head of the first sheet the student must write his (or her) name, including at least one Christian name, and also the name of the lecture-centre. These papers must be sent so as to reach the lecturer at latest two days before the succeeding lecture, and they will be returned to the students the following week. The answers, which should be folded, not rolled, will go by book post in an *unfastened* envelope, or in a packet open at both ends. In either case it should be endorsed " MS. only, Printed Matter Rate," and must contain nothing of the nature of a letter, nor must the stamp be so affixed as to fasten the contained papers to the cover. Papers insufficiently stamped will not be received by the lecturer.

* See Syllabuses II., III., IV. Pages 166-186.

This weekly paper-work is an essential part of the University Extension system, and no student will be eligible to enter for the examination at the end of the course who has not attended the lectures and classes and written weekly papers regularly.

Students are expected to write weekly papers in connection with each lecture; to cover exceptional circumstances, the Board have allowed lecturers to accept a smaller number of papers of a more comprehensive character. In the case of weekly papers the total number required is not fewer than sixteen during a Sessional course of twenty-four lectures, or a proportional number during a Terminal course. The award of certificates depends upon the weekly paper-work, as well as upon the result of the final examination.

APPENDIX C

THE BIBLE-READING FELLOWSHIP

Council.

Rt. Rev. Lord Bishop of Kingston (*Chairman*).
*Rev. Canon T. W. Pym (*Vice-Chairman*), Canon Missioner, Southwark.
Rev. F. R. Barry, Vicar of St. Mary the Virgin, Oxford.
Rev. H. Montague Dale, Vicar of Holy Trinity, Tulse Hill, S.W. 2.
Rev. W. A. Ferguson, Rector of All Saints, Colchester.
Rev. Canon D. Jenks, Church Assembly Missionary Council.
*Rev. L. G. Mannering, Vicar of St. John's, Redhill, Surrey (*Editorial Secretary*).
Rev. C. J. Morton, Vicar of Holy Trinity, Cambridge.
Rev. A. L. Preston, Vicar of Lewisham, S.W. 13.
*Rev. O. R. M. Roxby, Vicar of Christ Church, Hampstead.
Rev. Canon J. B. Seaton, Principal of Cuddesdon Theological College, Oxford.
Rev. J. A. Wood, Rector of Witherley, Atherston; and
Rev. C. Dru Drury, St. Matthew's, Brixton (*Hon. Sec.*), 1, Church Road, Brixton, London, S.W. 2, to whom all inquiries and applications for the monthly leaflets should be made.

(Those marked with an asterisk form the Executive Committee.)

Printing

The Bible-Reading Leaflets can be supplied with or without localised headings, the name of the church, etc., being inserted if desired.

Cost

The cost of the Leaflets is at present 2d. a copy each month, or 2s. 6d. per annum post free; these can be supplied in quantities of not less than 25, 2/6 for 25, 5/- for 50 copies, etc. In some parishes the cost is met by collections at the Fellowship Service.

The Fellowship Method

Bible-Reading Leaflets are prepared each month by a panel of writers, containing short passages with brief notes for each day of the month. Some book of the Bible is generally chosen for reading. Sometimes, however, a Subject Study is taken, *e.g.* :

The Progressive Revelation of God in the Old Testament.
The Character of Jesus Christ.
The Holy Spirit.
The Social Message of the Gospel.
The Missionary Message of the Bible.
The Call of Advent.
Studies of Biblical Lives, etc.

In the notes an attempt is made to emphasise the spiritual message of the Readings, to explain in a concise way difficult passages, and to take advantage of the new light shed on the Bible by modern research.

The Readings are arranged so as to be suitable for the various Church Seasons ; special passages are chosen for Festivals, Saints' Days, and Holy Days.

In addition to Bible Reading, there are other features which it is felt can profitably be incorporated, thereby emphasising the idea of a Fellowship.

APPENDIX D

BIBLIOGRAPHIES

We note that various bodies produce lists of books, and we have information of those that follow :

Central Church-Reading Union :

1. Book List issued annually in connection with current syllabus.
2. *The Times of Christ*—containing a list of books.

Central Society for Sacred Study :

1. Leaflets, enumerating Recent Theological Books under sectional headings. Leaflet 112 published October, 1927.
2. List of Books related to an annual syllabus, in which courses of study are suggested.

Copec : Questionnaire on Education, containing a list of books.

Library of the Vacation Term for Biblical Study, care of the Church House, Westminster, S.W. 1.

National Book Council.

Society for Promoting Christian Knowledge :

1. " A Bibliography " for the use of teachers of religious knowledge. Lambeth Diploma Book List.
2. Official Leaflet of London Theological Libraries, Price 2d.

Student Christian Movement : " A Short Bibliography of the Christian Faith and Life," with supplement.

The Society of Old Testament Study : *A Scripture Bibliography*, for the Use of Teachers in Secondary Schools and Bible Students (published by Nisbet and Co., Ltd., 22, Berners St., W. 1). Price 6d.

United Council for Missionary Education : "A List of Books for Libraries, recommended by the United Council for Missionary Education."

University Boards of Extra-mural Studies publish lists of books in connection with the Syllabuses for each course of Tutorial Classes and Extension Lectures.

Other Lists : *Books to Read*, a reference list of inexpensive literature for students of Christianity ; prefatory note by the Bishop of Manchester. (Longmans.) Price 6d.

A Bibliography for Missionary Students, by H. A. Weitbrecht. (Oliphant, Edinburgh.) 1s.

What to Read on Social and Economic Subjects. Issued by the Fabian Society. (Allen and Unwin.) 2s.

APPENDIX E

ADDRESSES

Archbishop of Canterbury's Examination in Theology—*Hon. Sec.:* Miss Bevan, 5, Rawlinson Road, Oxford.

Associates of the late Rev. Dr. Bray, 15, Tufton Street, Westminster, S.W. 1.

Bede Library of Christian Faith, Abbey House, 2, Victoria Street, S.W. 1.

Bible-Reading Fellowship—*Hon. Sec.:* Rev. C. Dru Drury, 1, Church Road, Brixton, S.W. 2.

Bishop of Manchester's Group for Adult Religious Education—*Hon. Sec.:* Rev. E. W. Sara, 30, Primrose Hill Road, N.W. 3.

Central Church-Reading Union—*Hon. Sec.:* Miss Slee, 1, Dr. Johnson's Buildings, Temple, E.C. 4.

Central Conference of Women's Church Work—*Hon. Sec.:* Miss Yeatman-Biggs, 33, Bedford Square, W.C. 1.

Central Library for Students, 9, Galen Place, Bury Street, London, W.C. 1.

Central Society of Sacred Study—*Gen. Sec.:* The Rev. Dr. Kidd, Keble College, Oxford.

Christian Evidence Society—*Hon. Sec.:* Rev. C. L. Drawbridge, 33 and 34, Craven Street, W.C. 2.

Church of England Men's Society, Church House, Westminster, S.W. 1.

Church of England Sunday School Institute—Rev. A. R. Browne-Wilkinson, St. Christopher's College, Blackheath, S.E. 3 ; *Editorial Secretary :* Miss Doris H. Dent, 13, Serjeant's Inn, Fleet Street., E.C. 4.

Church Missionary Society, Salisbury Square, E.C. 4.

Church Tutorial Classes Association, 16, Russell Square, W.C. 1.

Copec, 92, St. George's Square, London, S.W. 1.

Divinity Lectures Committee—*Hon. Sec.:* Miss Carthew, M.A., 6, Albert Place, London, W. 8.

Dr. Williams' Library, 14, Gordon Square, London, W.C. 1.
Industrial Christian Fellowship—Fellowship House, 4, The Sanctuary, Westminster, S.W. 1.
Inter-Diocesan Council for Women's Work—*Sec.:* c/o Church House, Westminster, S.W. 1.
London Diocesan Board of Women's Work—*Sec.:* Mrs. Forbes, 33, Bedford Square, London, W.C. 1.
Missionary Council of the Church Assembly, Church House, Westminster, S.W. 1.
Mothers' Union, The Mary Sumner House, Tufton Street, London, S.W. 1.
National Society—National Society's Office, 19, Great Peter Street, Westminster, S.W. 1.
Press and Publications Board, Church House, Westminster, S.W. 1.
St. Christopher's Training College for Leaders in Religious Education, Blackheath, S.E. 3.
Society for Promoting Christian Knowledge, S.P.C.K. House, Northumberland Avenue, W.C. 2.
Society for the Propagation of the Gospel, 15, Tufton Street, Westminster, S.W. 1.
Student Christian Movement of Great Britain and Ireland—*Sec.:* Rev. Canon Tissington Tatlow, D.D., Annandale, North End Road, Golders Green, N.W. 11.
United Council for Missionary Education, Edinburgh House, 2, Eaton Gate, Sloane Square, S.W. 1.
University Boards of Extra-mural Studies—See Appendix A.
Universities' Mission to Central Africa, 9, Dartmouth Street, Westminster, S.W. 1.

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